

THE Compoſt of Ptolomeus, Prince of Aſtronomie.

Very neceſſary and profitable for all
ſuch as deſire the knowledge of the
famous Art of *Aſtronomie*.

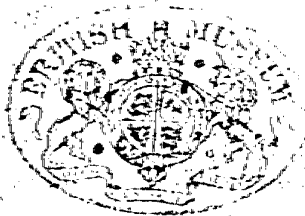
Corrected and amended, with new Additions.





THE PROLOGVE OF *Ptolomeus.*

SO as we vnderstand, *Ptolomeus* sayth, that liuing and dying is all at the pleasure of Almighty God; yet he sayth, that a Man may liue by the course of nature three score and twelue yeares, or more: and he sayeth also, as much time as a man hath to grow in beauty, length, breadth and strength, and so much time he hath to waxe old and feeble to his end. But the terme to grow in beauty, height & strength, is thirty sixe yeares, and the terme to waxe old, feeble and weake, to turne to the earthward, which is in altogether three score and twelue yeares that he ought to liue after the course of nature; and they that dye before this time it is often by the violence and outrage don in their complection and nature: But they that liue aboue this terme it is by good dyet and exercise, by which a man hath gouerned himselfe: To this purpose of lyuing and dying *Ptolomeus*



The Prologue.

sayeth, that the thing that we most desire in this world is to liue long, and the thing that we most feare, is to dye soone.

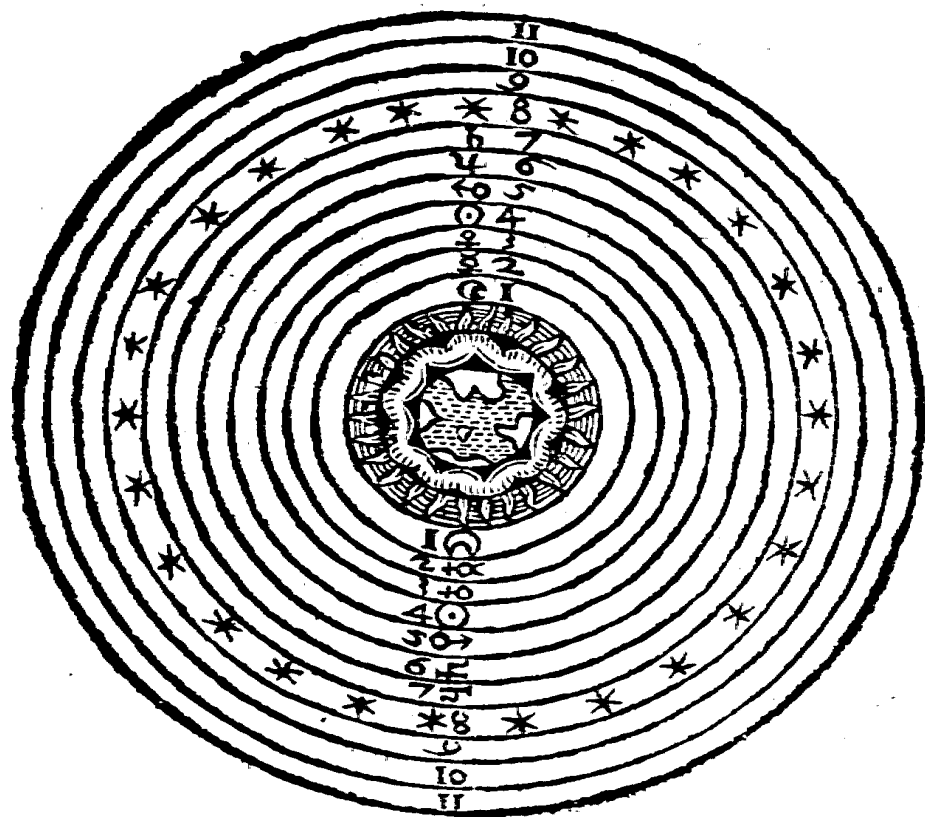
Thus he trauailed his vnderstanding, and made great diligence to know and to doe things possible and requisite for to liue long and in health; for which the Author did collect this present Booke, named *The Compost of Ptolomeus*: In which shall be shewed the natures and moouings of the Celestiall Bodies.

Thus *Ptolomeus* sayd also, that the desire to liue long was in his Soule, which alwaies lasteth; wherefore he wished that his desire were accomplished after his death, as before he sayd, sith the Soule dyeth not; and in it is the desire to liue long, it should be an insayleable paine not to liue after death (as before;) for he that liueth not after his corporall death, shall not haue that that he hath desired (that is) to liue long, and should abide in eternall paine, if his desire were not accomplished.

So concluded the saide *Ptolomeus*, being necessary things for him and others to know, and to doe that which appertained to liue after death, as is before; and trueth it is, that he that taketh all the delights and ioy of this world only, although he liued a hundred yeares, yet he liued not properly long: But he should liue long

long, that at the end of this present life, he should begin the life eternall, (that is to say) the life euerlasting in Heauen: So a man ought to performe his life in this world corporally, that they may liue spiritually without end. For as he sayd, one shall liue euerlastingly without dying. He also acknowledged, that the life of this world was soone past and gon; which made him thinke that three score and twelue yeares heere in this vale of miserie, is but a little and a small terme of life to the life euerlasting. And therefore he sayth, he that offereth himselfe heere to liue vertuously in this world, after this life he shall receiue the sweet life that is sure and lasteth for euer: For though a man liued heere a hundred yeares or more, it is but a small time to the life to come. Therefore saith this *Ptolomeus*, I will liue soberly with my small temporall goods that Iesus hath lent me, and euer to exile the desire of worldly riches and worldly worship. But they that set their minds wholly on worldly goods and vanity hath little hope of heauenly treasure; It shutteth Mans heart that God may not enter, and buildeth a Man a place of no rest in the Land of Darkenesse.

A Figure of the Heauens, with the Foure Elements, and the Planets about the Earth.



CHAP. I.

The Iudgement and opinions of other Astronomers, concerning the Authors Prologue before rehearsed.

It is to be vnderstood, that there be in the Yeare foure Quarters, the which are named thus, Ver, Hyems, Æstas, and Autumne; these be the foure Seasons of the yeare, as Prime-time is the Spzing, conteynning February, March and Aprill; In these thzee moneths euery greene thing growing beginneth to budde and to flourish.

Then commeth Summer, as May, Iune, and Iuly; and these thzee monethes euery euery Herbe, Graine and Tree is in his chiefe kind of strength and beauty, and then the Sunne is at the highest.

Then commeth Autumne, August, September and October, which is the time that Cozne

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and Fruites are waxed ripe and then are gathered and housed.

Then commeth Nouember, December and Ianuary, and these three moneths be in Winter, at which time the Sunne is at the lowest, and it is at that time of little profite: As wee Astronomers say, that the age of Man is three scoze and twelue yeers, so that we are like to one yeare, for euermore we take five yeare for euery moneth, as Ianuary or February, and so forth, as the yeare changeth by the twelue monethes into twelue diuers manners: So doth Man change himselfe twelue times in his life by twelue ages, and euery age lasteth five yeers, if so be that he liue to three scoze and twelue; for three times five maketh eightene, and five times five maketh thirty five; and then man is at the best and highest, and twelue times five maketh three scoze and twelue, and that did he accompt for the age of Man. Thus must you count and reckon for euery moneth five yeares; or it may be vnderstood by the foure Quarters and Seasons of the yeare. Also Man is deuided into foure other parts, as Youth, Strength, Wisdome and Age; for he is reckoned to be eighteen yeares young, eighteen yeares strong, eighteen yeares in wisdome, and the fourth eighteen yeares to the full age of lyxit.

Also,

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Also, a Man changeth twelue times, as the twelue months doe: therefore you must take the first five yeares for Ianuary, which is of no vertue or strength, for in that season nothing on the earth groweth: So Man after that he is borne till he be five yeares of age, hath little or no wit, strength or cunning, doing little or nothing that yeeldeth any profit.

In February the dayes doe lengthen, and the Sunne is more warmer, and the fields begin to wax greene; and so the other five yeares, till he come to twelue yeares of age, the Childe beginneth to grow bigger, and is more apt to learne such things as are taught him.

March followeth, in which the labourer soweth the earth and planteth trees; the Childe in these five yeares waxeth big to learne Doctrine and Science, and to be faire, pleasant and louing, for then he is eighteen yeares of age.

Then commeth Aprill, couering the earth and trees with pleasant flowers and leaues, and each thing abundantly increaseth; then commeth the young man to gather the sweet flowers of hardinesse; but then, beware that the cold windes and stormes of vices beate not downe the flowers of good manners that should bring man to honour, for then he is twenty and foure yeares of age.

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The next is May, that is both sayre and pleasant, for then birdes sing in woods and forests night and day, and the sunne shineth hot: And then man is most lusty and of strength, using all kind of sports and manly exercises, for then is he full thirty yeares of age.

Then commeth June, and then is the Sunne at the highest in his meridian, and ascends no higher in his station, and his glittering golden beames ripeneth Cozne and other things: now man is thirty five yeares old; he may now ascend no more, for now is the time that nature hath given strength to the full, and ripeneth the seedes of perfect vnderstanding.

The next is July, and then our fruites be set on fanning and our cozne a hardening; but then the sunne becommeth a little to descend downwards: And so man goeth from youth toward age, and he becommeth for to acquaint him with sadnesse, for then is he come to forty and three yeares of age.

Then commeth August, when we gather in our Cozne and the fruites of the earth: and so man doth his diligence to gather sustenance for himselfe and his family, when age commeth vpon him; and then he is forty eight yeares of age.

Next commeth September, that is the time when Vlines be made, and the fruites of the trees

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be gathered; and then man doth freshly begin to garnish his house, and make prouision of needefull things for to liue with in winter, which doaweth very neere, for then he is in his most steadfast and couetous estate, prosperous in wisdom, purposing to gather and keepe as much as should be sufficient for him in his age, when he may gather no more; and then is he fifty foure yeares of age.

And then commeth October, which is the time that Cozne and all other necessities is gathered and housed: Now the painefull Husbandmen plow and sow new seedes in the earth for the yeere to come; and he that nothing soweth, nothing reapeth: And now it is time that man betake him to the seruice of God, dooing deedes of charity and other good woorkes, and then the benefits he may reape after this mortall life, and haue spirituall profite; and then man is fully the terme of threescore yeares.

Next is Nouember, and then the dayes be very short, and the Sunne giueth but a little heate, and the trees hath lost their leaues, and the fieldes that flourished and looked green, now looketh hoarie and gray; and all manner of earbes and flowers are hidder in the ground, for now winter is come, that a man hath vnderstanding of age, having lost his kindly heate and strength,

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strength, his teeth becommeth to falle and rot, and then he hath little hope of long life, but desireth to come to the life everlasting, and now he is thre score and six peares of age.

At the last commeth December, full of colde, frostes and snow, with great winds and stormy weather, that a man can not labour nor doe any worke: Now is the Sun at the lowest descent, the trees and the earth are hid in snow; then it is good to sit neere a warme fire, and to spend that which they got in summer; for then man becommeth to waxe crooked and feeble, coughing, spitting and loathsome, and then he loseth his perfect understanding, and his heires desireth his death: for now he is full thre score and twelue peares old, and if he liue longer it is by his good guiding and dyet in his youth: Now be it, a man may liue till he be a hundred peares of age, but there be but few that liueth so long.

Wherefore Ptolomeus sayth, that of life and death the Heauenly-bodies may steare a man both to good and euill. But yet may man withstand it by his owne free will, to doe what he please, good or euill; but for their inclinations it is the goodnes of God that prolongeth the life of Man, or to make it short by iustice. And here after is shewed the nature and motions of the Celestiall Bodies. &c.

CHAP

of Ptolomeus.

CHAP. II.

Of the twelue Coelestiall Signes, shewing how they rule and gouerne the twelue parts of the body of Man: and which be good, indifferent, and euill for letting of Blood.



Man is a Little world by himselfe, for the likenesse and similitude that he hath vnto the Great world, which is the aggregation of the nine Skies and the foure Elements, and all things in them contained.

First, a Man hath such likenesse to the first Mobile, that is the Soueraigne skie and principall.

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all part of all the world; for like as in the first Mobile, the Zodiack is deuided into twelue partes, which are the twelue Signes: So man is deuided into twelue parts, and holdeth of the Signes, euery part of his Signe.

The Signes be these, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagitarius, Capricorne, Aquarius, and Pisces. Of the which, thzee be of the nature of Fire, that is, Aries, Leo and Sagitarius: thzee of the nature of the Ayre, Gemini, Libra and Aquarius: thzee of the nature of Water, Cancer, Scorpio, and Pisces: and thzee of the nature of the Earth, Taurus, Virgo and Capricorne.

The first is Aries, that gouerneth the Head and Face of man: Taurus, the Neck and throat-boale: Gemini, the Shoulders, Armes and Hands: Cancer, the Brest, Sides, Milt and Lightes: Leo, Stomack, Heart and Backe: Virgo, Belly and Intrailes: Libra, Pauell, Graines and the partes vnder the Branches: Scorpio, Priuy parts, Genitozs, Bladder and Fundament: Sagitarius, the Thighes: Capricorne, the Knees: Aquarius, the Legges from the knees to the heeles: Pisces, the Feete.

And no Chirurgion, or other, ought to make incision, or touch with Iron the member gouerned of any Signe (without great cause) no, on that

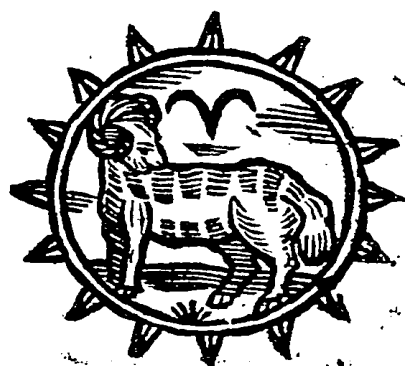
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that day that the Moone is in that part, for feare of the great effusion of blood that might happen: For likewise when the Sunne is in it, for the great danger and perrill which might follow thereof.

CHAP. III.

Of the nature, quality and disposition of the twelue Signes.

Aries is hotte and dry, and is of the nature of fire, gouerning the Head and Face of man, and is good for bleeding when the Moone is in it, the Part excepted ouer which this Signe ruleth and gouerneth.



Taurus is euill for bleeding, and is by nature cold and dry, like to the earth, and gouerneth the Neck and the knot vnder the throte, and is dangerous for letting of blood.



Gemini

Gemeni is very euill
for bleeding, and is by
nature hotte and moyst,
and is of the Ayre, it go-
uerneth the Shoulders,
Armes and Hands, and
is not good for to draw
blood.



Cancer is indifferent
for bleeding, and is of a
cold and moyst nature,
and is of the Water, it
gouerneth the West, the
Stomack and Milt, and
is indifferent, neyther
too good or too bad for
bleeding.



Leo is not good to let
blood, it is hotte and dry,
and of the nature of fire,
it gouerneth the Back
and Sides, and is euill
for bleeding.

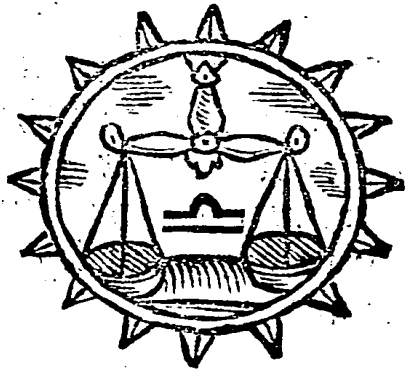


Virgo

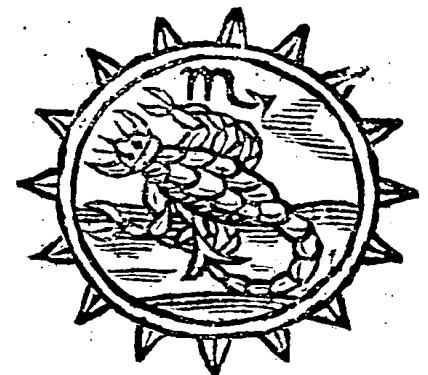
Virgo is indifferent
for bleeding, and is cold
and dry, of the nature
of the Earth, and gouer-
neth the wombe and the
inward parts, and it is
neyther good nor euill
for bleeding, but indiffe-
rent betweene both.



Libra is very good for
bleeding, and is of na-
ture hot and moyst, be-
ing of the Ayre, and doth
gouerne the Pauell, the
Reynes and the lower
partes of the Wombe,
and is very good for to
let blood.



Scorpio is indifferent
for bleeding, and is by
nature cold and moyst,
and of the Water, go-
uerning the Members of
Man, and it is neyther
good nor bad, but in a
meane twixt both.



Sagittarius

Sagittarius is good for bleeding, it is of the nature of fire, being hot and dry, it governeth the Thighes, and is fit for the letting of blood.



Capricorne is euill for bleeding, it is cold and dry, and of the nature of the Earth, and it governeth the knees, it is not good for bleeding.

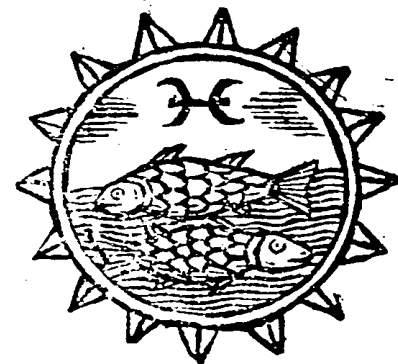


Aquarius is indifferent for bleeding, and is hotte and moyst, and of the nature of the Ayre, and governeth the Legs, and is neyther good nor bad for bleeding.



Pisces

Pisces is indifferent for bleeding, it is cold and moyst, of the nature of Water, and governeth the Feete, and is neyther good nor euill for bleeding.



CHAP. IIII.

Of the Anatomy of the Bones in Mans Body, and the number of them, which is in all, two hundred forty eight.

In the top of the Head is a Bone that couereth the Braine, which Ptolomeus calleth the Capitall Bone.

In the Skull be two Bones, which are called Parietals, which holdeth the Braine close and steadfast.

And moze lower on the Braine, is a Bone called the Crowne of the Head.

And on each side be two holes, within which the Palis or Rooffe-bone.

In the part behind the Head be foure like Bones, to the which, the chaine of the Neck holdeth in the Pose by two bones: The Bones of the Chafes aboue are cleuen; and of the
neither

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neither Jaw bones be two.

Above the opposite of the brayne, there is one behind, named Collaterall.

The Bones of the Teeth are thirty; eight before, foure above, and foure vnderneath, sharpe edged for to cut the morsells; and there is foure sharpe, two above, and two vnderneath, and be called Conies teeth, for they are like the teeth of Conies: After that are sixteen, that are called the Grinders, for they chew and grind the meate which is eaten; and there is foure above on euery side, and foure vnderneath; also there are the foure other teeth of Sapience, on euery side of the Chaffes, one above, and one vnderneath.

In the Chin from the Head downwards, are thirty Bones, called knots or Joynts.

In the Brest before are seven Bones, and on euery side twelue Ribbes.

By the Neck, between the Head and the Shoulders are two Bones, called the Sheeres, which are the two Shoulder-blades.

From the Shoulder to the Elbow, in each Arme is a Bone called the Adiutor.

From the Elbow to the Hand-bone, euery Arme hath two Bones, which are called by the name of Canes.

Then in each hand are eight Bones; above the

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the Palme are foure Bones, which are called the Combe of the hand.

The Bones in the fingers of each Hand are fifteen, and in euery finger three.

At the end of the Ridge are the Huckle bones, vnto which are fastned the two Bones of the Thighes.

In each Knee is a Bone called the Knee-plate.

From the Knee to the Foote in each Legge are two Bones, called Cans, or Mary-bones.

In each Foote is a Bone called the Ankle, or Pin of the Foote.

Behind the Ankle is the Heele-bone in each Foote, which is the lowest part of a Man.

Above each Foote is a Bone called the Hollow bone.

In the plane of each Foote are foure Bones.

Then are the Combes of the Feete, in each of the which are five Bones.

The Bones in the Toes of each Foote, are the number of foureteen.

There are two Bones before the Belly to hold it stedfast, with the two Branches.

There are two Bones in the Head behind the Eares, called Occulares.

We reckon not the tender bones of the end of the Shoulders, nor of the toes, nor diuers

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little griſtles and ſpelders of Bones; for they
are comprehended in the number afozeſaid.

CHAP. V.

Of Plebotomy, with the names of the Veynes,
and where they reſt, and how they ought to
be let Blood.

The Veyne in the miſt of the Forehead
would be let blood for the paine of the
head, Fevers, Lethargy, and the Pegrime in
the head.

About the two eares behind is two Veynes,
which are let blood, to giue cleere vnderſtan-
ding and vertue of light hearing, for thick breath,
and pzeuention of the Leproſie.

In the Temple are two Veynes called the
Arriers, for that they beate; which Veyne is
let blood to diminiſh and take away the great
repletion and aboumdance of blood that is in the
Bzaine, which hurteth the head and the eyes,
and it is good againſt the Goute, the Pegrim,
and diuers other accidents that may come to the
Head.

Under the tongue are two Veynes, which are
good to let blood for a ſickneſſe called the Se-
quamp, againſt the ſwelling and apoſtumes of
the throat, and againſt the Quinancy, by the
which

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which a man might dye ſodainely for default of
ſuch bleeding.

In the Neck are two Veynes, called Ori-
nalles, for that they haue the courſe and aboun-
dance of all blood that gouerneth the body of
man, and pzincipally the Head; but they ought
not to be let blood without the counſaile of the
Chirurgion; and this bleeding auailleth much
againſt the Leproſie, when it commeth pzinci-
pally of the blood.

The Veyne in the Heart taken in the Arme,
pzofiſteth to take away humours or euill blood
that might hurt the chamber of the heart, or the
appurtenance, & is good for them that ſpitteth
blood, or be ſhort winded, by the which a man
may dye ſodainely, for default of ſuch bleeding.

The Veyne in the L yuer taken in the arme,
alwageſt the great heate of the body of man, and
keepeth him in health; and this bleeding is pro-
fitable againſt the Pellowes, the apoſtume of
the lyuer, and againſt the Walſey, whereof a
man may dye for default of ſuch bleeding.

To let blood between the Maſter-finger and
the Leech-finger helpeth the paine of the ſto-
mack and ſides, as Botches and Apoſtumes,
and diuers other occidents, that may come to
thoſe places by great aboumdance of blood and
humours.

In the sides, between the **Umbre** and the **Branch** are two **Ueynes**, of the which, that of the right side is good for the **Dropsie**, and that of the left side for every sickness that cometh about the **Spleen**; according as the persons be fat or leane, take good heed at foure fingers nigh the incision, and they ought not to make such bleeding without the counsaile of the **Chirurgion**.

In each **Foot** are three **Ueynes**, of the which three, one is under the ankle of each **Foot**, named **Sophan**, which is used to be let blood for the **Swaging** and putting out diuers humors, as **Betches** and **Apothumes** that cometh about the **groynes**, and it is good to cause **menstruosity** to descend, and to delay the **Emenrhods** that cometh in the secret parts, and other like.

Between the **wrists** of the **Foot** and the great toe, is a **veine** the which is let blood for diuers sicknesses and inconueniences, as the **Pestilence**, that taketh a person suddenly by the great superabundance of humors; and this bleeding must be made within a naturall day, that is to say, within twenty foure houers after the sickness is taken of the patient, and before the **Fewer** come on him, and this bleeding ought to be don after the counsaile of the patient.

In the corners of the **Eyes** are two **veines**, which is good to be let blood for the rednesse of the **Eyes**, bring watery, or continually running, and for diuers other sicknesses that may happen by ouer great abundance of humors and blood.

To let blood at the **Ueyne** at the end of the **Nose**, is good for a red pimpled face, as red droppes, pustuls, small scabbs, and other infections of the heart, that come by great repletion and abundance of blood and humors, and it auaileth much against pimpled noses, and the like diseases.

In the **Gummes** of the mouth there are foure **veines**, which are two above, and two beneath, which are good to be let blood for the **Canker** in the mouth, and tooth-ach.

Between the **Lippe** and the chin is a great **veine**, which being let blood, is good for them which haue an euill breath.

In each **Arme** are foure **veines**, of which, the **veine** of the **Head** is the highest, the second is from the **Heart**, the third is of the **Luer**, and the fourth is from the **Spleen**, otherwise called the **Low luer veine**.

The **veine** of the **Head** taken in the **Arme**, is good to bleed for them that haue great repletion and abundance of blood that annoyeth the **Head**,

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Head, the Eyes and the Brayne, and auayleth greatly for changeable heates, swelling and red faces, and for diuers other sicknesses that may come by great abundance of blood.

The veine of the Milt, otherwise called the Low veine, should bleed against Feuer-fertians and Quartaines, and it ought to be made wide, but not so deepe a wound as in any other veyne, for feare of wind that it may gather, and for feare of an inconuenience, because there is a Sinew vnder it that is called the Lelard.

In each Hand are three veines, whereof that aboue the Thombe is fit to bleed to take away the great heate of the visage, and for a great deale of thick blood and humors that are in the Head, and this veyne delayeth more then that of the Arme.

Between the Little-finger and the Leech-finger, auayleth much against all Feuer-fertians and quartaines, and against fumes and diuers other lettings that cometh to the Waps and the Milt.

In the Thigh is a veine, of the which bleeding auayleth much, as against the dolours of the Genitoys, and to put out of mans body humors that are in the graynes.

The veine that is vnder the Anckle of the Foote without, is named Scior, of which, bleeding

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ding is very good against paine of the flankes, and to accord and issue diuers humours which would gather into the sayd place, and it auayleth greatly to Women to restraine their menstruitie, when they haue too great abundance.

CHAP. VI.

How to come to the knowledge whether a Man be in health and well, or whether he be disposed to sickness.

The way to giue iudgement when a Man is in health, or otherwise disposed to sickness, Ptolomeus telleth vs there are three things to be obserued. First, if he be in health, to vse a temperat dyet, to continue his health. Secondly, if he be sick, to seeke for remedy for the same. Thirdly, if he be disposed to sickness, to keepe him that he fall not therein.

Now for each of the three forsaide things, he telleth vs diuers signes; as health, temperance, accord, and equality of the foure qualities of man, which are hotte, cold, drye, and moyst: For when they are well tempered and equall, that the one surmount not the other, then the body of man is in health. But when they be unequal and mis-tempered, and the one hath power ouer the other, then a man is sick, or disposed to sickness:

sicknesse : And these be the qualities that the body holdeth of the foure Elements, of which they are made and composed, (that is to say,) of the Fire hotte, and of the Water cold, of the Ayre moyst, and of the Earth dry : The which qualities, when one is disordered from the other, then the body is sicke ; and if that one decay all the other, then the body dyeth, and the Soule departeth.

CHAP. VII.

Of the signe to know when a Man is in health, and well disposed in his body.

The first signe whereby Ptolomeus knew a Man to be whole and well disposed in his body was, when he eateth and drinketh well after the conuenance of the hunger and thirst that he hath, without making excesse, and also when he digesteth lightly, and when that he hath eaten or drunke, it doth not trouble nor greene the stomack : Also, when he feeleth good sauour and good appetite in that he eateth and drinketh : Also, when he is hungry and thirsty at the houers at which he useth to eate and to drinke : And also, when he reioyceth himselfe in merry company : Also, when they sport in the

Fields

Fields and Gardens, taking delight in the pleasant ayre, and walke in sweet Medowes by the waters sides : Also, when he eateth with a good appetite Butter, Cheese, Beefe, &c. without leauing any thing in his dish worth sending to the Almshouse.

Also, when he sleepeth soundly and well, without raving or dreaming of his businesse : Likewise, when he feeleth himselfe light, and that he walketh well, and when he doth sweat quickly, and when he needeth little or nothing : Also, when he is neyther too fat nor too leane : Likewise, when he hath a good colour in his face, and that his wittes are well disposed for to doe their operation, as his Eyes for to see, his Eares to heare, his Nose to smell, &c. And thus I leaue of the conuenance of age, the disposition of the body, and also of time of other signes : I say nothing, but that these may suffice for the poorer sort of people to know the signes of health.

CHAP. VIII.

Of the signes which are contrary to the former, shewing when a man is disposed to sicknesse.

First is, when a man can not well eate or drinke, or that he hath no appetite to dinner or supper, or when he findeth no sauour in that he

he

he eateth or drinketh, or that he is hungry and can not eate, when his digestion is not good, or that it be too long: Also, when he goeth not to Chamber moderately as he ought to doe: And when he is pensive, sad, sorry, or heauy in merry company: When sickness constraineth a man to be thoughtfull: Likewise, when he can not sleepe, nor take his rest at due houres with quietnesse as is requisite for a healthfull person to haue: And also, when his members are heauy, as his Head, Legges, and Armes, with other members.

Likewise, when he can not walke easily and lightly, and that he vomiteth often, and that his colour waxeth pale or yallow: Or when his wittes, his Eyes, his Eares, and other, doe not their operation kindly: Also, when he may not labour and trauaile; and when he lightly forgetteth that which of necessity ought to be kept in memory; and when he spetteth often, or when his Nosethills aboundeth with superfluous humors, and when he is negligent in his worke, and when his flesh is blown or swelled in the Thighs, Legges, or Feet; or when his Eyes are hollow in his head. These are the signes that signifieth a man in sickness, and those who hath most of the foresaid signes, are most infected with sickness.

CHAP. I X.

Of other signes like to them aforesaid, shewing the repletion of euill humors, and for the purging of the same.

Repletion, is a fulnesse of euill humors, and disposition of sicknesses, (after the opinion of Ptolomeus;) of the which Repletion is to know how to purge the sayd humors, that they ingender no sicknesses, and are known by the signes which followeth.

First, when a man hath ouer great rednesse in his face, hands, or in his nayles, hauing also his veynes full of blood, or bleedeth too much at the nose, or too often, with payne in the forehead: Also, when there is a ringing or singing in the eares, or when his eyes are full of water, or full of gumme, and hath his vnderstanding troubled, and when the Pulses beate too fast, or when the belly is long, resolute and laxative: also, when he hath his sight troubled, and that he desireth to eate, yet hath no appetite.

Now by these (and other signes beforesaid) one may know whether the body be euill disposed to sickness, and whether he be full of euill superfluous and corrupt humors.

CHAP. X.

Of the deuifion and Regiment of Time, which
Ptolomeus vſed : with the time of the Yeare,
 and Seasons requiſite.

Now for the helpe and remedy of ſickneſſes
 and infirmities that man hath, and for to
 preſerue him from thoſe likely to enſue ; our Au-
 thor ſayth, that the time (naturally) changeth
 foure times in the yeare : And ſo they deuide the
 Yeare into foure Quarters, which are Ver, or
 the Spring, Summer, Harueſt, and Winter ; So
 in each of theſe Quarters he did gouerne him-
 ſelfe as the ſeaſons required, according to his
 mind, and the better it was for him ; for as the
 ſeaſon changed, ſo changed he his manner of li-
 uing and dooing : He alſo ſayth, that changing
 of time (without good heed) often engendereth
 infirmities, for that in one time it behooueth to
 not to vſe ſome meates, which be good in an-
 other time ; as that vſed in Winter, is not good
 in Summer, and ſo it is likewise of the other
 Seaſons.

Now for to know the changing of time after
 the ſayd Quarters or ſeaſons, is to be conſidered
 the courſe of the Sunne by the twelue Signes
 and he ſayeth, that euery of the ſayd foure quar-
 ters

and Seaſons endureth three Monethes, and
 that the Sunne paſſeth by three Signes, that is
 to ſay, in the Prime time, by Piſces, Aries and
 Taurus ; and theſe are the Monethes, February,
 March and Aprill ; then the Earth and Trees
 reioyceth, and ſpringeth with greene Leaues
 and Flowers, that it is a pleaſure to behold.

In the Summer, the Sunne paſſeth by Ge-
 mini, Cancer and Leo, and the monethes are
 May, Iune and Iuly, when that the Fruites of
 the earth groweth and ripeneth.

In Harueſt, the Sunne paſſeth by Virgo,
 Libra and Scorpio ; and the monethes are Au-
 guſt, September and October ; then the Earth
 and Trees diſcharge the Fruites and leaues ;
 and this is the time when Corne and Fruites
 are gathered.

In Winter, the Sunne paſſeth by Sagitarius,
 Capricornus and Aquarius ; and the monethes
 are Nouember, December and Ianuary ; and
 then the Earth and Trees are as dead and un-
 cloathed of all their leaues, fruites, beauty and
 greeneneſſe.

After the which foure Seaſons, Ptolomeus
 deuide the time of Mans life into foure Ages ;
 as Youth, Strength, Age, and Decrepit, and
 is likened to the foure Seaſons of the yeare : As
 Youth is compared to the Spring, which is hot

The Compost

and moyſt, and as the herbes and trees groweth, euen ſo doth man in youth vnto twenty five yeares, grow in body, ſtrength, beauty and vigour.

Strength, is likened to Summer, hot and dry, and then the body of man is in force and vigour, and he enripeneth vnto fortye and five yeares of age.

The next is Age, and is compared vnto the time of Harueſt, cold and dry, and man leaueth off to grow, and wereth feeble and weake; and now he bethinketh how to gather and ſpare, for feare of neceſſity, and now he commeth to ſcooping age, which laſteth to fifty ſix yeares.

Decrepid age, is likened to the Season of Winter, cold and moyſt, and hath abondance of cold humors, and wanteth naturall heate; in the which time man ſpendeth that which he hath gathered in time paſt; and if he haue ſpared nothing, he abideth poore and naked as the earth and trees; and this dureth vnto threſcore and twelue yeeres, or moze.

The Spring is hot and moyſt, of the nature of Ayre, and complexion of the Sanguine: The Summer is hot and dry, of the nature of Fire, and is of the Cholerick complexion: Harueſt is cold and dry, being of the nature of the Earth, and is of the Melancholy complexion: Winter

of Ptolomeus.

is cold and moyſt, and is of the nature of Water, and of the Flegmatick complexion; when complexion is well proportioned, it feeleth it ſelfe better diſpoſed in the time ſemblable to it then it doth at other times. But that euery man is not well complexioned, they ought to doe as Ptolomeus did, that was, to vſe a good regiment, and to keepe themſelues after the ſeaſons, and gouerne themſelues by his rules and precepts, the which he vſed in euery Quarter of the yeare, for to liue the longer, wiſely and merrily.

CHAP. XI.

Of the Regiment or rule for the Spring time, which is, March, Aprill and May.

In the Spring time; Ptolomeus kept himſelfe reaſonably well clothed, not ouer cold, nor ouer hot, as with thin veſtures; his Doublets were of ſilke, and his Colours light, and furred with Lamb-skins. In this ſeaſon it is very good to let blood, to auoyd the euill humors that are gathered into the body in the time of winter. If Sickneſſes happen in the Spring, it is not of his nature, but proceedeth of the humors gathered in the winter paſſed. In the Spring, it is a temperate time to take Medicines for them that are corpulent and full of thick and

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grosse humors, and to purge them. Also, in this time, men ought to eate light Meates that are refreshing, as Chickens, Kidnes bogled with Meriuce, Borage and Beetes; Volkes of Egges in Moone-wine poched, Roches, Perches, Pykerells, and all scaled Fish; also, to drinke temperate Wine, Beere or Ale, so that they be not too strong nor ouer sweet, for in this time all sweet things out not to be vsed; nor a man ought not to sleepe long in the morning, nor in the day.

The Astronomers haue a generall rule or custome for all Seasons, which auayleth much against all infirmities and sicknesses, that is, not to loose his appetite for eating, and it is not good to eate till hunger prouoketh: Likewise, all manner of Flesh and Fish is better rested far then sodden, and if they be sodden, then to boyle them on the Grydiron or coles is most wholesome.

CHAP. XII.

A Rule for the time of Summer, that is, Iune, Iuly, and August.

Ptolomeus in Summer was cloathed with light Colone or Coate, with fine Shirt and Shertes, for it is the most coole: His Apparell

of Ptolomeus.

parrell was of Silke or Canuas; he did vse in this season to feede on light Meates, as Chickens with Meriuce, young Rabbits, Lettuce, Purslane, Mellons, Cucumbers, Peares, and Plumbes, with other like refreshing foodes; also, to eate little and often, and to breake your fast before sun-rising, and to take your supper before the going downe of the Sunne: He vsed but little salt meates, and drinke many times fresh water sodden with Sugar-candie, and also with other refreshing waters, which are very good when you haue great thirst, saue only at dinner and supper time, for then it is best for to drinke small Greene Wine, small Ale, or single Beere. Also, keepe your selfe from great frautie or ouer straying of your selfe, for in this time is nothing more grievous nor contagious then chafing. Eschew the company of Women, and vse often to bathe in cold water, to allwaie the heate of your bodies enforced by labour.

It is good to haue about you Sugar-candy, or other Sugar, taking a little and often, for it doth expell the flegme both upwards and downwards: also it is good to wash your face, eyes, mouth and hands with fresh water.

CHAP. XIII.

A Rule for the time of Harueſt, which is September, October, and Nouember.

In Harueſt, it is good to goe cloathed as in the Spring, yet a little warmer: It is a good time to purge and bleed in, and to temper the humors of the body, for it is the moſt contagious time of the yeare, in the which perillous infirmities happeneth; therefore it is requiſite to eate good and wholeſome meates, as Capons, Hennes, young Pidgeons that are ready to fly, and drinke good Wines, and other good and wholeſome drinckes, without taking of exceſſe: Alſo, forbear from eating of too much Fruite, for it is a dangerous ſeaſon for the ayres, and it is ſayd, that he had neuer ayres that neuer eate fruite: In this time the Aſtronomers did not uſe to drinke any water, nor uſed any but to waſh their hands and faces; they kept their heads from cold both morning and night, and neuer ſlept at noone; they kept them from ouer great frauell, and endured not too much hunger or thirſt but eate at the moſt conuenient time, and when their appetites did prouoke them thereto, and not when their Stomackes were too full.

CHAP. XIII.

A Rule for the time of Winter, which is December, Ianuary, and February.

Moreouer, as Ptolomeus did in Winter, ſo did the old Aſtronomers, which was to cloath them in thick Cowles of rough Cloth hye ſhoene, and well lined with Foxe Furre, for that is the warmeſt Furre that is; alſo, Catfes, Lambes, and diuers other thick fures are good and wholeſome.

In the time of Winter, Aſtronomers did eate Beeſe, Porke, Bzalme, and all manner of Veniſon; with Partriges, Pheasants, and other Fowle of the Riuer with other Meates which they beſt affected; for that is the ſeaſon of the yeare that nature ſuffereth moſt plenty of Vic-tuall, and then naturall heate is draiue within the body: In this time they uſed often to drinke ſtrong Wine agreeing to their complexion, as Baſtard-wine and Muſcadell, and two or three times in the weeke they uſed good Spices in their meates: For this is the moſt wholeſome time of all the yeare, in which cometh no ſickneſſes but by great exceſſe and outrages don to nature, with euill dyet.

Aſtronomers ſay alſo, that the Spring is hot and moiſt, of the nature of the Ayre, and Complection of the Sanguine, and that in the ſame time nature reioyceth, and the Pores openeth, and the Blood ſpreadeth through the veynes more then in any time. The Summer is hotte and dry, of the nature of Fire, and of Complection Cholerick; in which time, one ought to keepe him from all things that mooueth and ſtirreth to heate, as violent exerciſe, and hotte meates. Winter is cold and dry, and of the nature of the Earth, and Complection of Melancholy; in the which time, one ought to keepe him from doing exceſſe more then in any other time, for danger of ſicknes, to the which that time is diſpoſed. But Winter is cold and moiſt, of the nature of Water, and of Complection Phlegmatick; then a man ought for to keepe him meeſly warme, and meanely for to liue in health of body.

CHAP. XV.

Of the foure Elements, and the foure Complections of Man.

Theſe foure are the Elements, Ayre, Fire, Earth, and Water: The twenty foure houres

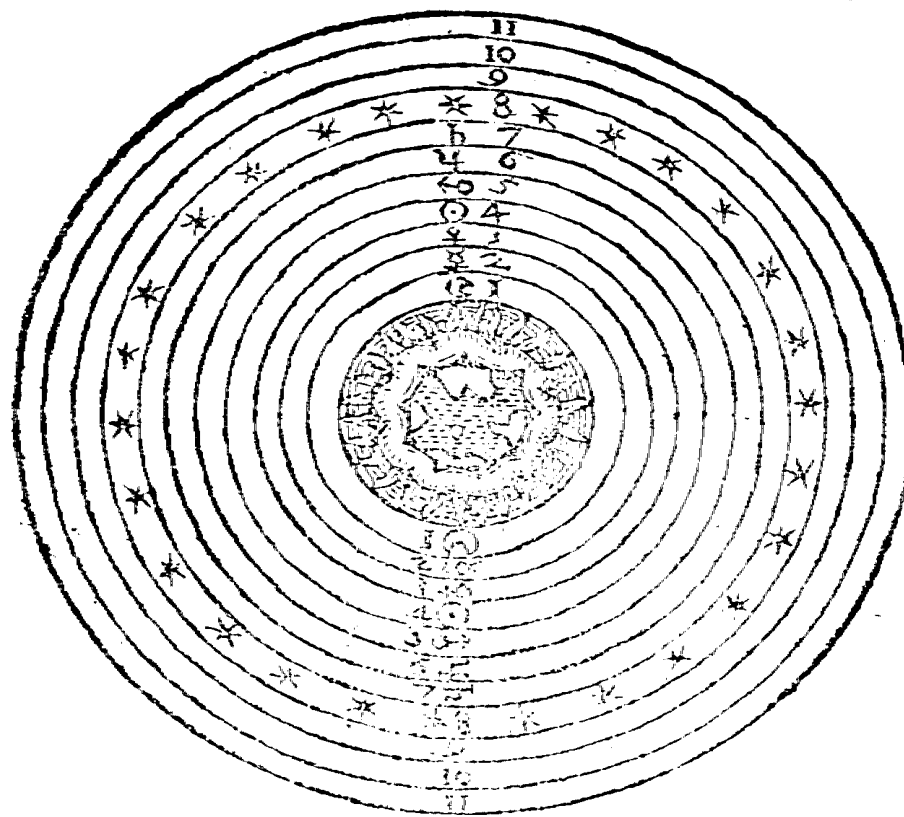
houres of the day and the night ruleth the Sanguine, Cholerick, Melancholy, and Phlegme: Sixe houres after midnight, Blood hath the maſterie; and in the ſixe houres befoze noone, Cholour reigneth; and ſixe houres after noone, reigneth Melancholy; and the ſixe houres befoze midnight, reigneth Phlegme.

CHAP. XVI.

Of the Astronomy of *Ptolomeus*, ſhewing a Figure of the Heauens, the foure Elements, and how the Planets are placed about the Earth, &c.

As Ptolomeus, and alſo diuers other Aſtronomers, giueſh vs knowledge of the moouings and properties of the Heauens, and diuers other things conteyned in this preſent Compoſt, which is ſo, that each other may comprize and know as they doe: Firſt, one ought to know what the Figure is, the diſpoſition of the World, the number and order of the Elements, and the moouing of the Skyes or Heauens are neceſſary to be knowne of euery man of good and noble witte, for it is ſayre, delectable, profitable, and honeſt; and therefore it is neceſſary for to haue diuers other knowledges, and eſpecially

cially the Astrology of Ptolomeus, which sheweth how the World is round as a ball: also, wise men say, that there is nothing so round as it is; for it is rounder then any thing artificiall.



Yet moreouer, in this World we see nothing nor neuer shall, that is so iust and equally round as it selfe is; being composed of the heauen and the foure Elements, in five principall parts.

After

After that, a man ought to know that the Earth is in the midst of the World, and it is the heauiest Element: Then vpon the Earth is the Water or Sea, but it couereth not all the Earth, to the end, that Men and Beasts may liue therein, and that part which is vncouered is called the Face of the earth, for it is as the face of man, alwaies vncouered; and that part which is couered with water, is like the body of man that is cloathed and hid. Aboue the water is the Ayre, which incloseth the Earth and the Water, and is deuided into three regions; the one is low, where inhabiteth Man, Beasts and Birdes: another is meane, whereas are the Cloudes, the which make the Impressions, as Lightnings, Thunders, and other, and is alwaies cold: and the thirde is the highest, whereas there is neyther wind, rayne, tempest, nor other impression, and there are some mountaines that pertayneth vnto it, as is Olympus, which reacheth the highest Region of the Ayre, and the Element of Fire mounteth vnto the Sky, and then the Elements sustaineth the Skies as the pillars or postes sustayneth a house: of such mountaines, is one in Affrick named Atlas: After that is the Element of Fire, that hath neyther flame nor coales, but is pure and inuisible for the great brightnesse; for so much

much as the Water is more cleere and light then the Earth, and the Ayre more cleere and light then the Water, of so much the Fire is more cleere and light, and sayzer then the Ayre, and the Skies in Equipolent are more cleerer, lighter and sayzer then the Fire, which turneth with the moouings of the Heauens and the north Region of the Ayre; in which are Comets that are called Blasing-Scarres, for that they seeme shining, and mooue as the Starres.

For after the saying of Ptolomeus and other Astronomers, the Fire is inuisible, for his subtilty, but not for his clearenesse; for of as much as a thing is more cleere, of so much it is more visible; for we can view the Skyes, but not the Fire, for it is more subtile then the Ayre that is visible; for the same cause, the Earth and the Water are thick, and therefore they are visible.

The Skies are neyther properly heavy nor light, hard nor soft, cleere nor darke, hott nor cold, sweet nor sowre, colour nor other qualities; only that they are hott in vertue, for they may cause heate here beneath, by their lightnesse, moouing and influences, and are improperly hard, for they may not be diuided nor broken: And also, they be improper colours of light in some parts, and are thick as the rages of the Starres; in the which, there may no

Starre

Starre be aneyed, nor none diminished or taken away, and they doe neyther increase or decrease, or of any other forme or rotunditie; neyther doe they change or were old, nor be corrupted or altered, but in light onely, as when the Sunne or Moone are eclipsed, neyther doe they rest or stand still, turne, or otherwise, eyther later or sooner, in part or in all; nor are otherwise then after their common course (but by Miracles Diuine,) and therefore the Stars and Skies are of an other nature then the Elements, and the things in them composed, which are transmutable and corruptible.

The Elements and all thinges of them composed are inclosed in the first Sky, as the yolke of an Egge is inclosed within the white; so the first Sky is inclosed of the second, and the second in the third, and the third in the fourth, and so of the other.

The first Sky next to the Element is the Sky of Luna; the second aboue that is the Sky of Mercurie; the third is the Sky of Venus; the fourth is the Sky of Sol; the fifth is the Sky of Mars; the sixth is the Sky of Iupiter; the seventh is the Sky of Saturne: and thus are the Skies or Heauens of the seven Planets after their order placed.

The right Sky is of Starres fixed, and are called

ſo becauſe they mooue moze regularly and after
an other manner then the Planets doe : and that
aboue is the firſt Mobile, in which nothing ap-
peareth that Aſtrologians may ſee. There are
ſome Aſtronomers ſay, that aboue theſe nine
Skies one is immooueable, for it turneth not :
And aboue that is the Chryſtalline Heauen, ouer
the which is the Sky Imperiall, in the which is
the Throne of God, of the which Sky the A-
ſtronomers may not ſpeake, but only of the firſt
Mobile, and that conteyneth altogether euery
thing in this world.

Of one thing they maruaile much, that is,
how God hath diſtributed the Starres, that he
hath put none in the ninth Sky, and hath put ſo
many in the eight Sky that they may not be
numbred, and in each of the other ſeuē, but
one Starre onely, as ſhall be ſhewed moze eu-
dently hereafter.

CHAP. XVII.

Of the foure Elements, and ſimilitude of the
Earth, and how each Planet is one aboue the
other ; alſo, which of them are Maſculine, and
which Femenine, &c.

So moouing are the Skyes and Planets,
that it exceedeth the vnderſtanding of the
Aſtro-

Aſtronomers, as the moouing of the Firmamēt,
in the which are the Starres againſt the
firſt Mobile, in an hundred yeares one degree;
and the moouing of the Planets in their Epicy-
cles, of the which, Aſtronomers are not igno-
rant of all, yet they make no mention heere, for
it ſufficeth them only of two, whereof the one is
from the Eaſt into the Weſt aboue the earth,
and from the Weſt into the Eaſt vnder it, that
is called the diurnall moouing, that is to ſay,
that it maketh from day to day twenty and foure
houers ; by the which moouing, the ninth Sky
(which is the firſt Mobile) draweth after, and
maketh the other Skyes to turne that are vnder
it.

The other motion is of the ſeuē Planets,
which is from Weſt to Eaſt aboue the earth,
and from Eaſt to Weſt vnder it, and is contra-
ry to the firſt, and are the two moouings which
the Aſtronomers doth know, and how they are
oppoſites, yet mooue they continually, as it is
ſhewed by this following example.

If a Shippe on the Sea came from Eaſt to
Weſt, and a Man walketh toward the Eaſt ;
euen ſo are the Planets tranſported with the
Sky from eaſt to weſt by the diurnall motion of
the firſt Mobile ; but later and otherwiſe than
the fixed Starres, becauſe that euery Planet
hath

hath his proper motion contrary to the moouing of the Starres. For the Moone doth make her course in lesse then a month about the Earth; the Sunne finisheth his course in a yere; and the other Planets in a certaine time, each after the quantity of his moouing: thus it appeareth that the Planets haue a double motion.

Ptolomeus sayeth, the Moone doth make her course in going from the West into the East in twenty seven dayes and eight howers: Mercury, Venus and Sol, doth finish their course in a yere: Mars in three yeres: Iupiter finisheth in twelue yeres; and Saturne in thirty yeres, or there about: thus doe they make their course and reuolutions in the time heere named: The proper moouing of the Planets is not straight from west to east, but is side way, which the Astronomers sensibly doth see; for when they behold the Moone before a Starre one night, the second or the third night it is behind and is not straight toward the east, but shall be sometime one time toward the North, and an other time toward the South, and this is because of largenesse and latitude of the Zodiack, in the which are the twelue Signes, vnder whom the seuen Planets reigne.

CHAP. XVIII.

Of the Equinoctiall and Zodiack which are in the Skies, containing the Firmament vnder it.

AS in the conceiue of the first Mobile, Ptolomeus and other Astronomers imagineth to be the two Circles, and they are Royall; the one is as small as a little thred, and is called the Equinoctiall; and the other is large, in manner of a Circle, or as a Garland of Flowers, which they doe call the Zodiack; and these two Circles diuideth the one and the other equally, but not straight, for the Zodiack crooketh crookedly, and the places where it crooketh are called Equinoctiall.

For to vnderstand the Equinoctiall, we see sensibly all the Sky turne from the east into the west, and is called the daily moouing or diurnal moouing: Then we ought to imagine a straight line that passeth through the middle of the Earth, comming from the one end of the sky to the other; about the Line is made this moouing, and the two ends are the two points in the sky that mooueth not, which are called the Poles of the world, of the which Poles, one isouer vs by the Starre of the north, which doth
D
alwaies

The Compost

alwaies demonstrates it selfe and appeareth vnto vs, and is the Pole Arctick or Septentrionall: And the other vnder the earth is hidden to vs, and this is called the Pole Antarkik or Pole Australl, in the midst of the which Poles in the first mobile is the circle Equinoctiall, the which is equall in the partes as in the other of the sayd Poles; and after this circle is made and measured the daily moouing of twenty four houres, which is a naturall day and it is called Equinoctiall; for when the Sunne is in it, the dayes and nightes are of equall length throug the world.

The large Zodiack (as is sayd of the first mobile) is a Circle orderly figured and set with Images of Signes, being well composed and with fixed Starres like shining Carbunkles or precious Gemmes, full of great vertue and nobly adorned; in the which Zodiack are four principall poyntes which diuideth them equall in foure partes: One is called the Solstice Summer, which is when the Sunne entereth into Cancer, which is the longest day of Summer. Another is lower, and called the Solstice Winter, which is when the Sunne is in Capricorne, and then it is the shortest day of Winter: And the meane is called the Equinoctiall Vernal, when the Sunne entereth into Libra

in the month of September: And the other is called the Equinoctiall of the Spring, when the Sunne entereth into Aries, which is in the month of March: The which three parts deuidenth each in three equall parts, and maketh twelue parts which are called Signes, as Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagitarius, Capricorne, Aquarius, and Pifces. Aquarius beginneth in the Equinoctiall and crosseth the Zodiack, and when the Sun is there it beginneth to decline, that is to say, approaching Septentrionall, and toward vs it extendeth to the Orient. Then is Taurus second, Gemini the third, and so of the other. Also, euery Signe is diuided into thirty degrees, and are in the Zodiack three hundred and sixty degrees, and euery degree is diuided by three score minutes, and euery minute into three score seconds, and euery second into three score thirds; and this partition or diuision sufficeth for to be understood of the Astronomers.

CHAP. XIX.

Of the motion and subtile variation of the Heauens and Skies.

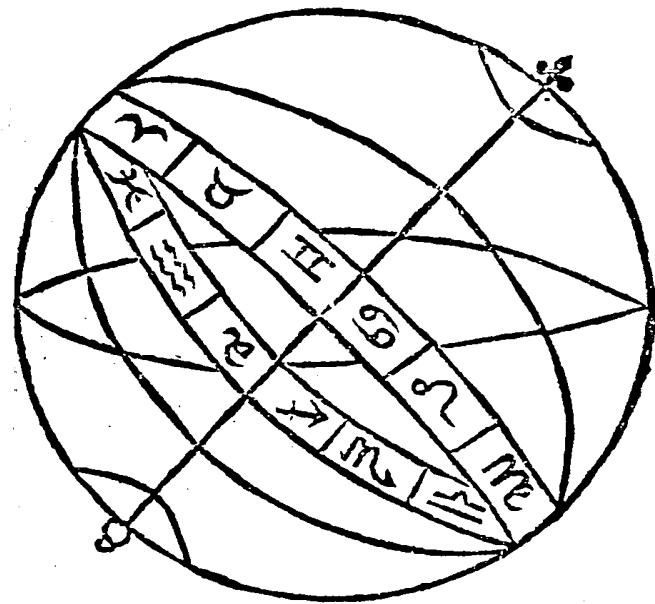
The Astronomers doe acknowledge a very subtile variation in the Sky, and is for the

Starres fixed, which be not vnder the same de vnder the Radir of the sunne, it is a generall grees of the Zodiack, that were created because eclipse, and if it be apart, it is not seene. When of the moouing of the Firmament, which are as the Sun is eclipsed, it is not generall thzough gainst the first mobile, in a hundred yeares on all the Clymates but only in some; but when it Degree, for the which mutation, the sunne may is an eclipse of the Moone, it is generall ouer all, haue other regard to a starre, and other signifi cation then it had in the time passed, and also when the Bookes were made, for that the star hath changed his degree or signe vnder which it was. And this often times caused them that make Prognostications and Judgements for to sayle in their cunning.

All the Circles of the sky are narrow and small, except the Zodiack, which is large, and conseyth in length three hundred and sixty degrees, and twelue degrees in bzeadth, which largenesse is diuided in the midst, sixe degrees on the one side, and sixe on the other; and this deuision is made by a line named the Ecliptick and is the way of the Sunne; for the sunne neuer departeth from vnder that line, and thus it is alway in the middle of the Zodiack; but the other Planets are alwaies on the one side or the other, save when they are in the Head or the Tayle of the Dragon, for the Moone doth pass it twice every moneth, and if it happen at the full Moone, then the Sunne is eclipsed: But if it happen at the full Moone, and that it be right vnder

CHAP. XX.

Of the two great Circles, that is to say, the one the Meridian, and the other the Horizon, which intersecteth one the other and doth crosse directly.



The Meridian is a great Circle imagined in the sky, which passeth by the Poles of the world,

world, and by the poynť of the ſky right ouer our heads which is called the Zenith : and when the Sunne is come ouer from the eaſt vnto that Circle, it is mid-day, and therefore it is called the Meridian, that halfe of the circle is ouer the earth, and the other vnder it, which paſſeth by the poynť of midnight, directly oppoſite to the Zenith ; for when the ſunne toucheth that part of the Circle, it is midnight.

If a man goe toward the eaſt or weſt he hath a new Meridian, and therefore it is ſooner mid-day to them that be toward the eaſt then to others ; but if a man ſtand ſtill, or goeth from north to ſouth his Meridian is all one ; but if he ſturre he hath an other Zenith, and theſe two circles croſſeth directly.

The Horizon is a great Circle that diuideth that part of the ſky which we ſee, from that part which we ſee not. Ptolomeus ſayeth, that if a man were in a playne Countrey he ſhould ſee iuſtly halfe of the ſky, which is called the Hemisphere (that is to ſay) the halfe Sphere, and the Horizon is ioyning nigh to the earth : Of the which Horizon the entire is the middle, and is the place in which we are alwaies in the middeſt of the horizon and zenith : And as a man tranſporteth him from one place to an other, he hath an other zenith and horizon : All Horizons

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are right or oblique : They haue right horizons that inhabiteth vnder the Equinoctiall, and haue their zenith in the ſams, for their horizon interſecteth and diuideth the equinoctiall euen by the two Poles of the world, in ſuch wiſe that none of the poles are raiſed aboue their horizon, nor depreſſed vnder it. But they that inhabiteth otherwhere then vnder the equinoctiall haue their horizon oblique, for their horizon diuideth the equinoctiall ſidewaiſes and not right ; and one of the poles is alwaies raiſed aboue their horizon, and the other hid : And the more that the pole is raiſed, the more is the horizon oblique : There is as much diſtance from the Horizon to the pole, as is from the Zenith to the Equinoctiall : and then the zenith is the fourth part of the Meridian, or the midſt of the diurnall bowe, whole two ends are on the horizon ; and alſo that of the Pole vnto the Equinoctiall, as the fourth part of all the roundes of the ſkyes, and alſo of the Meridian circle doth paſſe by both the poles, and croſſeth the Equinoctiall directly.

Example.

For the Horizon of Paris, after the opinion of Ptolomeus, and other Aſtronomers ; ouer the which Horizon they ſay that the pole is raiſed forty nine degrees, wherefore they ſay, that from the Zenith of Paris vnto the Equinoctiall

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are forty nine degrees; and that from that horizon vnto the zenith, which is the fourth part of the meridian circle, is foure ſcore and ten degrees; and from the pole vnto the Solſtice of ſummer is fifty ſeven degrees, and from the ſolſtice vnto the equinoctiall is thirty three degrees; and from the pole vnto the equinoctiall is foure ſcore and ten degrees, and is the fourth part of the roundneſſe of the ſky: from the equinoctiall vnto the ſolſtice of winter is thirty and three degrees; and from the ſolſtice vnto the horizon is eighteen degrees: Thus ſhall the equinoctiall be rayſed ouer the horizon forty one degrees, and the ſolſtice of ſummer three ſcore and foure degrees, in the which ſolſtice is the Sunne at the houre of noone being the longeſt day of Summer, and then it entereth into the Signe of Cancer, and is moze nearer our habitable parts. And when the ſunne is in the ſolſtice of winter, which is the ſhorteſt day of the yeare, at the houre of noone it entereth into the Signe of Capricorne; and the ſayd ſolſtice is not rayſed ouer the horizon of Paris but eight degrees: The which eleuations and riſings a man may find playnely, ſo that he know one only, and in euery Region likewise after the ſituation of the place.

CHAP. XXI.

Of two other great Circles in the Skies, and of foure which are leſſer.

IF the Sky are two great Circles named the Colures, which diuideth the Skies in equall parts, and croſſeth their ſelſe directly, the one paſſeth by the Poles of the world, and by the two Solſticialls, and the other by the poles alſo, and by the two equinoctiall poyntes.

The firſt ſmall Circle is called the Artick circle, becauſe it goeth about the north pole, and is likened to his oppoſite, called the circle Antartick: The other two are called Tropicks, the one of Summer, the other of Winter: The Tropick of ſummer is cauſe of the Solſtice of ſummer, which is when the Sunne entereth into Cancer: When the Tropick of the ſolſtice of winter beginneth in Capricorne; and are equall in diſtance the one from the other.

Here ought to be noted the diſtance of the Pole artick to the circle articke; and the ſpace of the tropick of Summer to the equinoctiall, and that of the equinoctiall to the tropick of winter; and from the circle artick to the pole antartick are iuſt equall of twenty three degrees and a halfe or there abouts: When the diſtance from the

the equinoctiall to the tropick of summer, and from the circle artick to the pole doth make forty seven degrees; the which taken away from the quarter between the pole and the equinoctiall, is foure score and ten degrees, only there remaineth forty three, which is the distance between the tropick of winter and the circle antartick, and these are the lesser circles, yet they are diuided as the greatest, into three hundred and three score degrees.

CHAP. XXII.

Of the rising and the setting of the twelve Signes in the Horizon.

The Horizon and the Hemisphere are different, for the horizon is the circle that diuideth that part of the sky which we see, from that part vnder the earth which we see not. Also, the Horizon is the circle that mooueth not, but as we mooue from one place to an other; but the Hemisphere turneth continually, for one part riseth and mounteth ouer the horizon, and the other part descendeth vnder it. The Meridian neyther riseth nor setteth. The Equinoctiall is the diurnall circle, that riseth and setteth regularly as much in one houre as in an other, and finisheth in twenty foure hours. The Zodiack

ack is a large circle and oblique, wherein are the twelue Signes, which riseth and setteth all in a naturall day, but not regular, for it riseth more in one houre then in an other, because our horizon is oblique, and diuideth it in two parts, whereof one is euer ouer our horizon, and the other beneath. Thus halfe of the lines riseth ouer our horizon euery artificiall day, be they short or long, and the other halfe in the night; for when the dayes are shorter then the nights, the Signes riseth sooner, and in long dayes at more leasure: and thus the Zodiack riseth not regularly in these parts, as it doth vnder the Equinoctiall.

But there is a double variation, for halfe of the zodiack that is from the beginning of Aries vnto the last end of Virgo, taketh equally as much time in rising as halfe of the equinoctiall: the which remaineth by it, and they doe begin to rise in a moment, and finish in a moment. But this halfe of the zodiack riseth sooner in the beginning, and the halfe of the equinoctiall at more leasure, and this is called their obliquement. Also, the other halfe of the Zodiack, that is from the beginning of Libra vnto the end of Pisces, and halfe of the equinoctiall that by it beginneth, and also it leaueth to rise equally together, but the equinoctiall in that part riseth soone in the beginning.

beginning, and the zodiack at more leasure, and this is called rising directly; and which riseth sooner the equinoctiall or the zodiack, yet they end together.

Example of the two moouings afoze sayd; as if two men went from London to Windfore, and departed both together; and that at the beginning the one goe fast, and the other softly, he that goeth fastest will be sooner in the mid way then the other; but if he that went fast to the midway go softly, and the other fast, they shall be both at once in Windfore.

Also, the halfe of the Zodiack from the beginning of Cancer vnto the end of Sagitarius, in rising beareth more then halfe the Equinoctiall, so that this halfe riseth all right, and the other halfe of the Zodiack riseth contrarywise, which is crooked.

CHAP. XXIII.

Of the rotundity, diuision, and the seuerall Regions conteyned in the same.

Befoze we speake of the Starres and know-ledge that Ptolomeus and other Astronomers haue, we will speake of the diuision of the Earth, and of its parts, after their opinion.

Wherefoze it is to be noted, that the Earth
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is round, and therefore as a man goeth from one Countrey to an other, he hath an other horizon then he had, and there appeareth an other part of the sky, and if a man went from the north toward midday, the south pole to him shall be the lesse rayled, that is to say, more nigher approaching to the earth; and if he went contrarywise, it should be more rayled and appeare the higher; and therefore if he went toward midday vnder the meridian, while that the pole Arctick were lesse rayled ouer his horizon, by the thirtieth part of one of the sixth part of the arch meridian, he should passe the thirtieth parts of halfe the circuite of the earth, and to him the pole should be lesse rayled by one degree; or to the contrary, till it were more rayled of one degree, then he should passe one degree of the circuite of the earth; of the which, all the degrees together are three hundred and sixty.

Now one degree of the earth containeth forty leagues and a halfe (or thereabout,) and euery league is two miles: And as the sphere of the sky is diuided by the foure lesser circles in the five parts called Zones, so the earth is diuided into the five Regions. The first is between the pole arctick and the circle arctick: the second, is between the circle arctick and the tropick of summer: the third, is between the tropick of summer
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mer and the tropick of winter : the fourth, is between the tropick of winter and the circle antartick : the fifth, is between the circle antartick and the pole antartick.

Of which parts of the earth some Astronomers say, that the first and the fifth are not inhabitable, for their ouer great coldnesse, because they are so farre from the Sunne. The third, is that in the middle, being so neere vnder the way of the Sunne, and for that great heate is not inhabitable. The other two parts, are the second and the fourth, which are not too neere nor too farre from the Sunne, and are moderate betwixt heate and cold, and therefore they are habitable, if there be no other let.

CHAP. XXIIII.

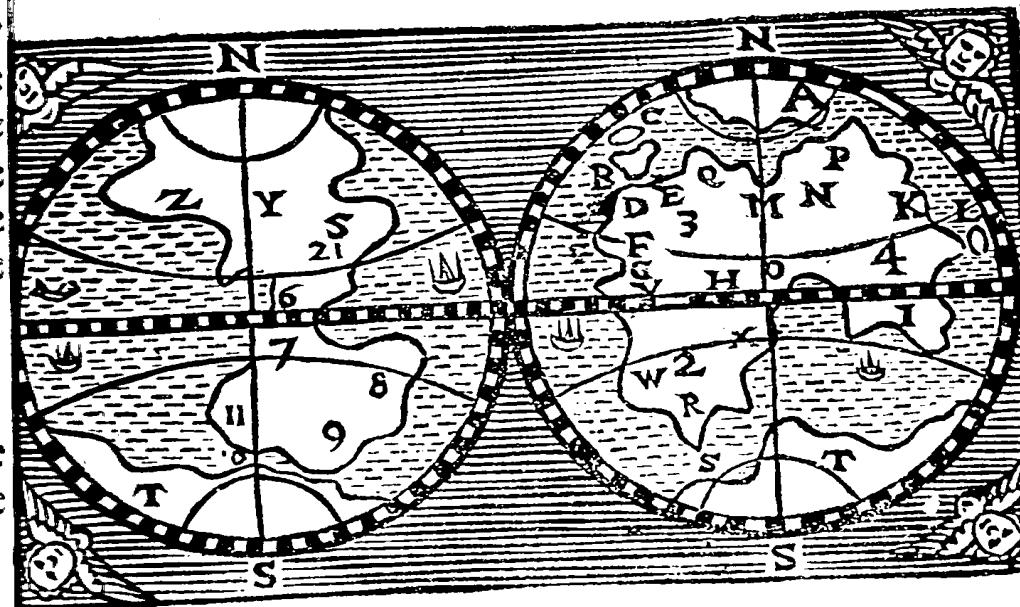
Of the foure parts of the World, with some particular Kingdomes, and Countries of the same.

The World is deuided into foure parts, which are these, Affrica, Europe, Asia, and America : Each of which parts, are againe diuided into seuerall Kingdomes or Countries, as you may perceiue in the following Figure, or Mapp of the Earth,

Looke where you see the figure of 2 that is Affrica,

Affrica, the figure of 3 is Europe, the figure of 4 is Asia, and the figure of 5 is America.

Againe, each of these aforesaid, are deuided into seuerall Kingdomes and Provinces, as you may perceiue by the Letters and Figures there placed : As for example, looke for the Letter A, which is Greene-land : and so of the rest.



The Counteries, or Kingdomes.

- A. Greene-land.
- B. England; and Scotland.
- C. Ireland.
- D. France.
- E. Germany.

The Compost

- F.** Spayne.
- G.** Italy.
- H.** Persia.
- I.** East-India.
- K.** Cathaia.
- L.** Iapan.
- M.** Muscouia.
- N.** Tartaria.
- O.** Arabia.
- P.** Bargu.
- Q.** Denmarke, and Sweath-land.
- R.** Apolona.
- S.** The Cape of Good-hope.
- T.** The South Continent.
- V.** Guinea.
- W.** Monmo.
- X.** Quiloa.
- Y.** Mexicana.
- Z.** New-England.
- 6.** New-Spaine, or the West-Indies.
- 7.** Peru.
- 8.** Brasill.
- 9.** Toucum.
- 10.** Streights of Magelan.
- 11.** Margaiates.
- 12.** Virginia. &c.

of Ptolomeus.

CHAP. XXV.

Of the variation that is for diuers habitations,
and Regions of the Earth.

Ptolomeus and other Astronomers say, that if it were possible that the Earth were inhabited all about, (and put the case that it were so,) first, they that inhabite vnder the Equinoctiall haue alwaies the dayes and the nights equal, and haue the two poles of the world at the two corners of their Horizon, and may see all the starres when they see the two Poles, and the Sun passeth twice in a yeare ouer them, that is, when it passeth by the Equinoctialls: Thus is the Sunne to them the one halfe of the yeare toward the pole arctick, and the other halfe toward the other pole.

And therefore they haue two Winters in a yeare without great cold, the one is when that we haue winter, and the other when we haue summer; so they haue two summers the one is in March when we haue the spring, and the other in September when we haue harvest; and by this they haue foure Solsticialls, two when the Sunn passeth by their zenith, and two when it declyneth; and thus they haue foure shadowes in a yeare: for when the Sunne is in the equi-

noctiall twice in one yeare, in the morning their shadows are in the west, and at night in the east, and at noone they haue no shadow at all.

Secondly, they that inhabite between the Equinoctiall and the tropick of summer, haue in like sort two summers and two winters, and foure shadows in a yeare, and they haue no difference of the first, saue that they haue longer dayes in summer, and shorter in winter; for as the Equinoctiall doth lengthen, so doe the dayes of summer, and in that part of the earth is the first climate, and almost halfe the second, and is called Arabia in Ethiopia.

Thirdly, they that inhabite vnder the tropick of summer haue the sunne ouer their heads, and the day of solstice of summer at noone; they haue their shadows smaller then we haue.

Fourthly, they that are between the tropick of summer and the circle artick, haue longer dayes in summer then the aforesayd, in as much as they be further from the Equinoctiall, and shorter in winter, and they neuer haue the sunne ouer their heads, nor toward septentrion, and that is part of the earth where we inhabite.

Fifthly, they that inhabite vnder the circle artick, haue the ecliptick of the Zodiack to their horizon, and when the sunne is in the solstice of summer it resconceth not; and thus they haue

no night, but naturall dayes of twenty foure howers; when the Sunne is in the solstice of winter, they haue continuall night.

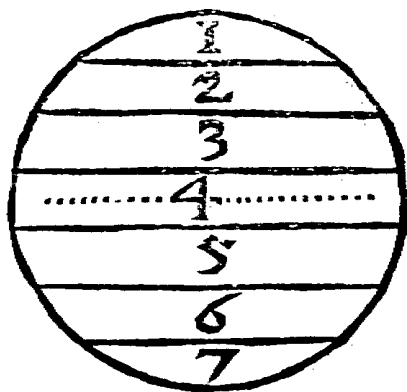
Sixthly, they that are betweene the Circle artick and the pole artick, haue in summer diuers naturall dayes, and a naturall day without night; and in winter are many naturall dayes, and yet it is night, and the more neerer that it is to the pole, the more is the artificiall day of summer longer, and endureth in some place a weeke, in some a month, in some two, in some three, in some more; and proportionally the night is greater, for some of the Signes be euer in their horizon, and some alwaies vnder, and as long as the sunne is in the signes aboue it is day, and when it is vnderneath it is night.

Seuenthly, they that inhabite vnder the pole, haue the sunne halfe of the yeare on their horizon, and haue continuall day, and the other halfe of the yeare continuall night, and the equinoctiall is their horizon, that diuideth the twelue signes, sixe aboue, and sixe beneath; therefore when the Sun is in the signes that are high and toward them, they haue continuall day; and toward mid-day they haue continuall night, and thus in a yeare they haue but one day and one night: and as it is sayd of the one part vnder the pole artick, it is so of the other.

The Compost

CHAP. XXVI

Of the diuision and feuerall Climates, and of the parts that are inhabited.



PTolomeus and diuers others, diuideth the Earth habitable into seven parts, which they call Climates; the first is called Dyamorous, the second Diatiens, the third Dalixandry, the fourth Dyahordes, the fifth Diaroms, the sixth Daborsti, the seventh Diarypheos, of the which each hath his longitude and latitude determined, and the neerer and larger they be, and proceed in longitude from east to west, and in latitude from the north to the south.

The first Climate (after some Astronomers, containeth in length halfe the circuite of the Earth, that is two hundred thousand and four hundred miles: and it hath one hundred thousand

of Ptolomeus.

sand and two miles of length; the second, and so of the other, for the lessening of the Earth coming septentrionall.

To vnderstand what a Climate is, it is a space of the earth equally large, whereof the length is from orient to occident, and the breadth is coming from mid-day, and from the earth inhabitable toward the equinoctiall, drawing toward septentrion, as much as an Horologe or Clock changeth not, for on earth habitable the Clockes changeth seven times; in the breadth of the Climates, it is of necessity to say that they are seven, and where the variation of the horologes are, there are the diuersity of climats; howbeit, such variation properly ought to be taken in the midst of climats, and not at the beginning nor in the end, for the neerenesse and inconueniance the one of the other: Also, one climate hath alwaies a day artificiall of Summer, shorter or longer then another climate, and this day sheweth the difference in the midst of euery climate, better then in the midst and end, the which thing we may sensibly know at eye, and thereby iudge the difference of the climats: And it is to be noted, that vnder the Equinoctiall the dayes and nights are alwaies of twelue howers, but coming toward septentrion the dayes of summer doth lengthen, and the dayes

of winter shorteneth: and the more that one approacheth septentrional, the more waxeth the dayes, in such wise, that at the end of the last climat the dayes in summer are longer by three howers and a halfe, then they are at the beginning of the first, and the pole is more rayled by thirty eight degrees.

At the beginning of the first climate, the longest day of summer hath twelue houres and forty five minutes, and the pole is raised on the horizon twelue degrees and forty five minutes, and in the midst of the climate, the longest day hath thirteen howers, and the pole rayled sixteen degrees, and the latitude lasketh vnto the longest day of summer, that is thirteen howers and fifteen minutes, & the pole rayled twenty degrees and one halfe, the which largenesse is foure hundred and forty miles of earth: The second climate beginneth at the end of the first, and the midst is there as the day, and hath thirteen howers and a halfe, and the pole is rayled ouer the horizon twenty foure degrees and fifteen minutes, and the latitude indureth there as the longest day, and hath thirteen houres and forty five minutes, and the pole is rayled twenty seven degrees and a halfe, and this largenesse containeth of earth foure hundred miles iust.

The third climate beginneth at the end of the

the second, and the midst is there as the day, and hath thirteen howers, and the pole is rayled thirty degrees and forty five minutes, and the latitude extendeth there as the longest day, and hath fourteen howers and fifteen minutes, and the pole is rayled twenty three degrees and forty minutes.

The fourth Climate beginneth at the end of the third, and the midst is there as the longest day, hath fourteen howers and a halfe, and the pole is rayled twenty six degrees and twenty minutes, and the latitude is as the longest day there, which is thirteen howers and forty five minutes, and the pole is rayled thirty degrees, and the largenesse containeth of the earth three hundred miles.

The fifth Climate beginneth at the end of the fourth, and the midst is there as the longest day, and hath fifteen howers, and the pole is rayled forty one degrees and twenty minutes, and the latitude indureth there as the longest day, which hath fifteen howers and fifteen minutes, and the pole is rayled forty three degrees and a halfe, and the largenesse containeth of the earth two hundred fifty two miles.

The sixth Climate beginneth at the end of the fifth, and the midst is there as the longest day, and hath fifteen howers and a halfe, and the

pole is rayſed ouer the horizon forty five degrees and twelue minutes, of the which, the largeneſſe endureth there as the longeſt day, and hath fifteen howers and forty and five minutes, which largeneſſe containeth of the earth two hundred and twelue miles.

The ſeuenth Climate beginneth at the end of the ſixth, and the pole is there as the longeſt day, and hath ſixteen howers, and the pole is rayſed forty eight degrees and forty minutes, the latitude extendeth there as the longeſt day, and hath ſixteen howers and fifteen minutes, the pole is rayſed there fifty degrees and a halfe, and the largeneſſe of the earth containeth one hundred fourſcore and five miles.

CHAP. XXVII.

Of the great and maruailous conſiderations and vnderſtanding of the Aſtronomers and the Aſtrogians.

After the length of the Climates, ſuppoſe that a man might goe about the earth from eaſt to weſt, to his firſt place; ſome Aſtronomers doe ſay, that this compaſſe may be made: ſaying, that if a man went compaſſe in twelue naturall dayes, going regularly toward the occident, and began now at mid-day, he ſhould paſſe every

every day naturall the twelfth part of the circumference of the earth, and are thirty degrees, whereof it behooueth that the Sunne maketh a courſe about the earth, and thirty degrees further, ere he be turned on the morrow at the meridian of the ſaid man, and ſo the ſaid man ſhould haue this day and night of twenty ſixe howers, and ſhould be farther by the twelfth part of a naturall day then if he reſted him; wherefore it followeth of neceſſity, that in twelue naturall dayes, the ſayd man ſhould only haue but eleuen dayes and eleuen nightes, and ſomewhat leſſer, and that the Sunne ſhould light him but eleuen times, and then reſcouce eleuen times more againe, for eleuen dayes and eleuen nightes, every day and night of twenty ſixe howers maketh twelue naturall dayes, every day of twenty ſoure howers.

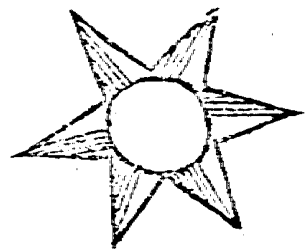
So by like conſideration, ſuppoſe that another man that ſhould make this courſe going toward the eaſt, and he hath his day and night ſhorter then a naturall day by two howers, then this day and night ſhould be of twelue howers; then if he made his courſe in like ſpace, that is to ſay, in twelue dayes and ſomewhat more.

Thus, if Iohn made a courſe toward the weſt, and Peter toward the eaſt, and that Robert abideth in the place from whence they departed the one

one as soone as the other, and that they did meet Robert both together, Peter would say, that he had two dayes and two nightes more then John, and Robert that hath rested a day lesse then Peter, and a day more then John: How well then they haue made this course in twelue naturall dayes, or in an hundred yeares, all is one: this is a pleasant consideration among Astronomers, how John and Peter cometh in one selfe day. And put the case it were on a Sunday, John would say it is Saturday, and Peter would say it is Monday, and Robert would say that it were Sunday.

CHAP. XXVIII.

Of the Pomell of the Sky, being a Starre called the Starre of the North, neere the which is the Pole Artick, called Septentrionall.



Here will we speake (after the aboue sayd things) of some Starres in particular, and first of them that Ptolomeus and other Astro-

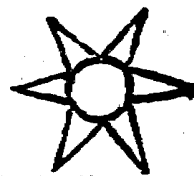
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nomers named the Pomell of the Skyes, or Starre of the north; wherefore we ought so to know (which we see by reason) that the sky turneth from east to west by the diurnall or daily motion of the first Moblie, the which doth turne on two poynts which are opposite; which two poynts are called the Poles of the sky, of the which we doe see one visible, and it is called the Pole artick, and the other we see not, that is the Pole antartick, or in mid day, which is alwaies hid vnder the earth.

The Pomell of the sky, which Astronomers doth say is the highest and farthest from vs, and by which they haue the knowledge that they haue of the other starres and parts of the sky: The starres that are by the said Pomell neuer goe vnder the earth, of the which, are the starres which maketh the Chariot, and diuers other; but they that are farther from it goeth sometime vnder the earth, as the Sunne, Moone, and the Planets: vnder this Pomell, directly is the angle of the earth, and is the place against which the Sunne is at the houre of midnight.

CHAP. XXIX.
Of Andromida, a Starre fixed.

Aries is a Signe hot and dry,
and governeth the Head and
Face of man, and the Regions of
Babilon, Persia, and Arabia; and
signifieth small Trees, and vnder it (at the fir-
teene degree) riseth a starre fixed called Andro-
meda, which Astronomers figureth like a May-
den in her hayre, being vpon the bzinke of the
Sea, set to be deuoured of the Monsters of the
sea, but Perseus the Sonne of Iupiter fought
with his sword against the Monster & slew it,
and then Andromeda was deliuered; they that
are borne vnder her Constellation are in dan-
ger of prison, or to dye in prison; but if a good
Planet take regard, they escape prison. Aries is
the exaltation of the Sonne at the nineteenth
degree; Aries is the house of Mars, and so is
Scorpio, wherein he is best.

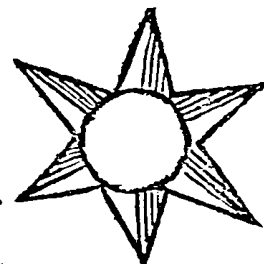


CHAP. XXX.

Of Perseus, a Starre fixed, Lord of the Sphere.

Taurus hath the Trees, Plants, and Impes,
and governeth the Neck and Throat-boale
of

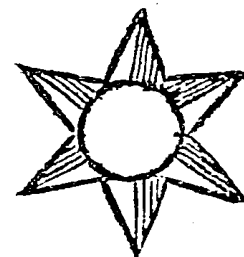
of man, governing the Regions
of Ethiopia, Egypt, and the
Countreys there about; and
vnder the twenty two degree
riseth a Starre fixed, and is of
the first magnitude; the Astro-
nomers call it Perseus, the Sonne of Iupiter, that
smote off the head of Medusa, which made all
them to dye which beheld her: Ptolomeus and
other Astronomers say, that when Mars is con-
iointed with this Starre, they which are borne
vnder it, shall haue their heads cut off, (without
Gods great mercy:) They call this starre the
Lord of the Sword, and figure him naked, with
a sword in one hand, and in the other, the head
of Medusa, and looketh not vpon it. And this
Signe Taurus is the exaltation of the Moone, in
the third degree.



CHAP. XXXI.

Of Ozyron, a Starre fixed, and his fellowes.

Gemini signifieth largenesse,
good courage, witte, beauty,
and of the Cleargy, and is the go-
uerner of the Shoulders, Armes
and Hands; and ruleth ouer the
Regions of India, Armonia, and



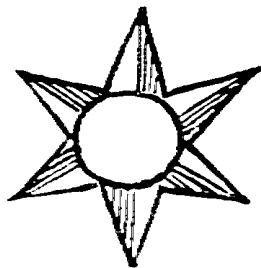
Carthage,

The Compoſt

Carthage, and hath the ſmall trees; and vnder the eighteen degree riſeth a Starre called Ozyron, which hath with it thirty ſixe other ſtarres, and is figured as a Man armed in maile, with a Sword gyzt about him, which ſignifieth a great Captaine. They that are bozne vnder this conſtellation, are in danger to be ſlayne by treaſon: Gemini and Virgo be the houſes of Mercuri, but Virgo is it in which it ioyleth moſt, and Gemini in the third degree is the exaltation of the Dragons Head.

CHAP. XXXII. Of *Alhabor*, a Starre fixed.

Cancer gouerneth the long and equall Trees, and of the body of man, the Breaſt, the Heart, Stomack, Lightes, Side, and the Linges: The Regions ouer which it ruleth, is, Armony the little, and the Region of the Orient: And there riſeth vnder it in the eight degree, a Starre fixed, which Aſtronomers call *Alhabor*, (that is to ſay) of the great Dogge, and they ſay, that thoſe which are bozne vnder this conſtellation, & that it be in the aſcendent, or the miſt of the ſky, it ſignifieth good fortune;

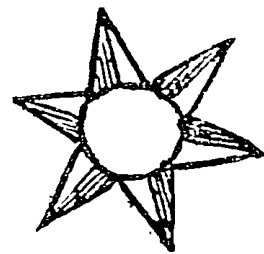


of Ptolomeus.

time; and if the Moone be with it, and the part of Fortune, he that is then bozne ſhall not be very rich: Cancer is the houſe of the Moone, and is the exaltation of Iupiter in the fifteene degree.

CHAP. XXXIII. Of the Lyons Heart, a Starre fixed.

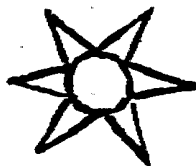
Leo is the Lord ouer all great Trees, and ſignifieth an haſty man, full of anger and anguiſh; and of the body of man it gouerneth the Heart, Back, and ſides: The Region ouer which it reigneth, is Tartary, and vnto the ende of the earth inhabitable. Vnder the thirtie two degree riſeth a Starre fixed, called the Lyons heart, and they which are bozne vnder that conſtellation (as Aſtronomers ſay,) ſhall be mounted to great offices and dignities, but afterward ſhall be depriued or put downe, and be in danger of their liues; but if ſome good Planet behold the ſayd Starre, it taketh away his rigour: Leo is the houſe of the Sunne, and Aries is his exaltation, as ſayeth Ptolomeus and diuers others.



CHAP. XXXIIII.

Of the Starre fixed, called *Nebuluse*, and of another called the Golden Cuppe.

Virgo doth gouerne all that is solwen on the Earth, and signifieth a man of good courage, Philosophers, liberall, and of all manner of Sciences, and keepeth of man the Belly and Entrayles: And gouerneth the Regions by Ierusalem, Euphrates, and the Ile of Spaine: Under the longitude of fifteen degrees riseth a Starre fixed, named *Nebuluse*, or Tayle of the Lyon, and in septentrionall latitude of the sayd Signe, vnder which signe riseth an other fixed Starre, which Astronomers calleth the Golden Cup, and it is in the thirteenth degree of the sayd signe, toward the meridionall part: this starre is of the nature of Venus and Mercuri, and signifyeth that they which are bozne vnder the sayd constellation, hath the knowledge of things both good and holy.

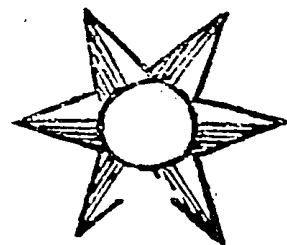


CHAP. XXXV.

Of *Porke Espike*, a Starre fixed.

Libra is the gouourner of great Trees, and signifieth Justice, and of man it gouerneth the

the Regnes, and the nether part of the Belly: the Regions which it gouerneth, is Italy and Greece: vnder the eighteen degree riseth a Star fixed, which Astronomers call *Porke Espike*: they which are bozne vnder this constellation are well shaped, and honest, and doe things that folke maruaile at, it signifieth reioysing, and Ritches by honest and precious Merchandise, and are beloued of Lords and Ladies: Libra is one of the houses of Venus; and Taurus is the other, in the which she reioyceth most, and it is the exaltation of Saturne, for the weather beginneth to weye cold in this moneth of September, and Saturne is the Planet and Lord of cold, and is exalted in greatest height when he entereth into Libra.



CHAP. XXXVI.

Of the Crowne Septentrionall, a Starre fixed.

SCorpio gouerneth the Trees that are long and large, and signifieth decette; and of the body of man, it gouerneth the priuy parts: The Regions are Heberget, and the field of Arabia: in the second degree, riseth a Starre that



that Astronomers call the Crowne Septentri-
onall, the which, when it is in the ascending in
the midst of the sky, giueth honour and exalta-
tion to them that are bozne vnder that constella-
tion, and especially when there is a good aspect
with the Sunne: Scorpio is one of the houses
of Mars, in which he reioycesth most, and Aries
is the other, and it is the signe wherein Mars
beginneth to descend or fall from his exaltation.

CHAP. XXXVII.

Of the Scorpions Heart, a Starre fixed.

Sagitari signifyeth a man inge-
nious and wise, and governeth
the Whighes of man: the Regions
thereto apertayning, are Ethiopia,
Mabarobem, and Arnich: Under his first de-
gree riseth a Starre fixed, of the first magni-
tude, which Astronomers call the Scorpions
Heart, and when there is a good aspect of Iupi-
ter or Venus, it reyleth them that are bozne (vn-
der this constellation) to great honour and rit-
ches; but when there is an euill aspect of Saturne
or Mars, it putteth them that are bozne vnder it
to pouerty: Scorpio is the house of Iupiter, in
which he reioyleth most, and Pisces is the other
house, and Sagitari is the exaltation of the Dra-
gons Tyle.

CHAP. XXXVIII.
Of the Eagle, a Starre fixed.

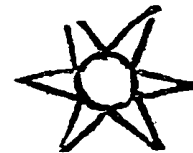
Capricorne signifyeth a man of
good and perfect life, wise, ire-
full, and of great thought; of the
body of man it gouerneth both the
knees: the Regions are Ethiopia, Arabia, Ge-
hamen, and the two Seas: Under his twenty
eight degree ryseth a Starre that Astronomers
calleth the Flying Eagle, that signifyeth Sene-
rainty, Emperours, or Kings: They that are
bozne vnder this constellation, and hath a good
aspect with Iupiter, mounteth to honour, and are
beloued of Kings and Princes: Capricorne and
Aquarius are the houses of Saturne, but he re-
ioycesth most in Aquarius, but Capricorne is the
exaltation of Mars.



CHAP. XXXIX.

Of the Fish Meridionall, a fixed Starre.

Aquarius doth gouern in man
the Legges, from the knees
to the Feet: the Regions thereof
are Hazenoth, Alempa, and part
of the Land of Alphege, and part of Egypt:



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at the twenty one degree riseth a Starre which the Astronomers call the Fish meridionall; and they that are borne under this constellation are happy in fishing in the South Sea; and under the sayd signe riseth the Dolphin, which signifyeth Lordship on the Sea, Ryuers, and Ponds: Aquarius is the house of Saturne, in the which hee most reioycth.

CHAP. XL.

Of *Pegasus*, which signifyeth the Horse of Honour, a Starre fixed.

Pisces governeth of man the Feete, and signifyeth a man subtile, wise, and of diuers colours: the Regions are, Trapeson, Iurgen, and all the habitable part that is septentrionall, and part of Roman: and under the fifteen degree of the sayd signe ariseth a starre, which Astronomers calleth *Pegasus*, that is the Horse of Honour: They which are borne under this constellation shall be honoured among great Captaines and Lords; when Venus is ioyned with it, they shall be beloued of great Ladies, if the sayd starre be in the middst of the sky in the descending: Pisces is one of the houses of Jupiter, and Sagitarius is the other, in the which

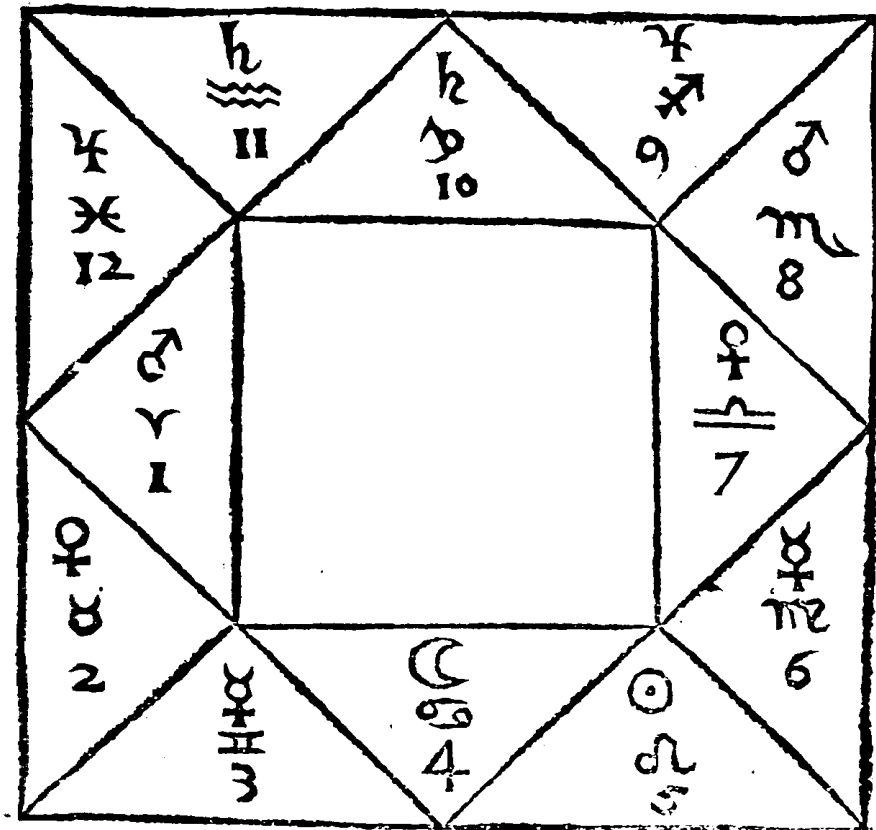


of Ptolomeus.

hee reioycth most, and in the twenty seven degree of Pisces is the exaltation of Venus.

CHAP. XLI.

Of the diuision of the twelue Houses, as well in the Earth as in the Heauens.



It is to be understood, that the Heauens and the Earth are diuided into foure parts, by two circles which crosseth directly ouer the two poles, and crosseth foure times the Equinocti-

all line; each of the foure parts are diuided into three equall parts, which maketh twelue equall parts, as well in the sky as on the earth, which Ptolomeus and other call Houses, and are twelue in number; of which, sixe are alwaies aboue the earth, and sixe vnder it, and these Houses mooue not, but are alwaies each in his place, and the Signes and Planets passeth by them alwaies once in twenty foure howeres.

The first three of these houses are orient, whereof the first is called the house of Life: the second is the house of Substance and Riches: the third, (that finisheth at midnight) is the house of Fraternity.

The fourth, (that beginneth in the occident) is named the house of Patrimony: the fifth, is the house of Sonnes: the sixth, is the house of Sickneses.

The seventh, beginneth in occident, and stretcheth toward mid-day, is the house of Mariage: the eight, is the house of Death: the ninth, is the house of Fayth, Religion, and Pilgrimage.

The tenth, beginneth at mid-day, and is the house of Honour and Regallity: the eleuenth, is the very house of true Friends: and the twelfth, (that finisheth in orient) is called the house of Charity.

CHAP.

CHAP. XLII.

How the Planets reigneth in euery hower of the Day and Night.

If you would know which Planet reigneth each hower of the day and night, and which Planet is good, and which is bad, you must then know the Planet of the day; therefore search the first tempoall hower of the Sunne rising, and that day is for the said Planet: the second hower is for the Planet ensuing; and the third for the other, and so following in order: Therefore first begin with Sol, then Venus, then Mercuri, and then Luna: then come againe to Saturne, vnto twelue, that is the hower before the Sun going downe, and incontinent (after the Sunne is downe) then beginneth the first hower of the night, that is for the seventh Planet; and the second hower of the night for the fourteen; and so vnto twelue howeres for the night, that is the twelfth; and so vnto twelue houres for the night, that is the next hower before the sunne rising, and come directly falling vnto the twenty foure Planet, which is next before that the day following.

And thus the day hath twelue howeres, and the night twelue also, the which are tempoall

hōwers, different from the hōwers of Clockes, the which are artificiall.

Ptolomeus and other Astronomers ſay, that Saturne and Mars are euill Planets : Iupiter and Venus good ; Sol and Luna halfe good and halfe euill : the part toward the good Planet is good, and that part toward the euill planet is naught : Mercuri ioynd with a good planet is good, and with an euill planet naught, and this is as the influences good or euill, which are of the ſayde Planets here following.

The hōwers of the Planets are different to the clockes, for the hōwers of the clock are alwaies equall of thre ſcore minutes, but they of the Planets (when the dayes and nightes are equall) is equall, when the Sunne is in the Equinoctiall : But as ſoone as the dayes lengthen or ſhorten, ſo doth the naturall hōwer : by this it is conuenient for the day to haue twelue temporall hōwers, and the night alſo : And when the dayes are long and the hōwers long, and when the dayes are ſhort, and the nightes likewise, then haue they like ſcore minutes, as many as two artificiall, for what one leaueth the other taketh ; and we take the Planetarie hōwer from the ſunne riſing to his ſetting, and not before, the reſt is night.

As for example : In December the dayes haue

haue but eight hōwers artificiall of the clockes, and it hath twelue temporall ; let the eight artificiall hōwers be diuided into twelue equall parts, and it ſhall be twelue times forty minutes, and euery part ſhall be a temporall hōwer, which is of forty minutes and no more.

Thus in December the temporall hōwers of the day haue but forty minutes, but the hōwers of the night haue ſoure ſcore ; for in that time the nightes haue ſixteen hōwers artificiall, which diuided into twelue parts are ſoure ſcore minutes, for euery temporall hōwer.

Thus the hōure of the night in December haue ſoure ſcore minutes ; and forty for an hōwer of the day is ſix ſcore minutes, in two temporall hōwers, as many as in two hōwers artificiall, that are each of forty minutes : in June is the contrary ; in March and in September all hōwers are equall, as the dayes are in the other moneths by equall proportion.

With euery Planet (before named) are the Signes, which are the houſes of the ſayd Planets, as it is aforeſaid.

Capricorne and Aquarius are the houſes of Saturne : Sagitari and Piſces of Iupiter : Scorpio and Aries of Mars : Leo of Sol : Taurus and Libra of Venus : Gemini and Virgo of Mercuri : and Cancer of Luna, &c.

CHAP. XLIII.

Of the nature of the seven Planets, after the saying of *Ptolomeus*.

And first of *Saturne*.



Saturne is the highest Planet of all the seven, he is mighty of himselfe, and governeth all the great cold and waters, yet he is cold and dry of nature when he cometh into Cancer; his chiefe Signe is Aquarius, and his other is Capricorne, and he compasseth all the other Planets; for he is vnder the first mobile, that is vnder the Christall Sky, which mobile mooueth meruailously, for he causeth by his motion all the Planets to mooue.

Saturne is so hye that Astronomers cannot well measure it; he is thirty yeares in running his course, and when he doth reigne there is much theft vled, and little charity, much lying,
and

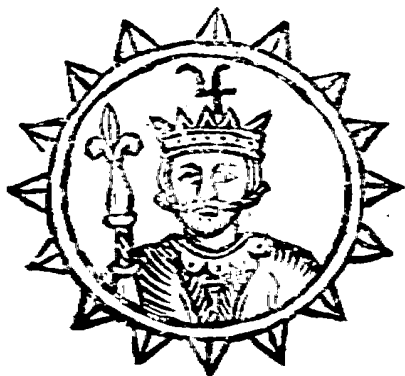
and much lawing one against an other, and great imprisoning, and much debate, great swearing, and much plenty of Corne and Hogges; olde folkes shall be very sickly, and many diseases shall reigne among the people, and especially in the cheife howers of Saturne; and therefore this Planet is likened vnto Age, as hard, hungry, suspitious and couetous, and seldome is content with any thing; for he is enemy to all the things that grow, for the cold and stony bitternesse of his time.

The properties of *Saturne*.

The Man which is borne vnder Saturne shall be false, enuious, full of debate, and full of law, and shall be cunning in currying of Leather, and a great eater of bread and flesh; and he shall haue a stinking breath, heavy thoughts, malicious, a robber, a fighter, and couetous, and yet shall keep and be wise in counsaile; and he shall loue to sinne wilfully, a teller of stozies, iests, and such like; he shall haue little eyes, black hayre, great lippes, broad shoulders, and shall looke downeward; he shall not loue Sermons, nor goe to the Church, and beware of his hands: The Childzen of the said Saturnist shall be chiders and tangles, black, and leane in the face,
thin

thin bearded, euill languaged, and full of late and vengeance, for they will neuer forgiue vntill they be reuenged of their quarrell; and like the Planet Saturne, is cold, causing great frosts and snowes; so he that is borne vnder him shall be cold in charity, and they looke to be obeyed, and to haue great reuerence, and commonly will praise themselves, talke to themselves, and they will laugh at their owne conceit, and all euill shall grow in them; aboue all coulours he shall loue black best: this Planet is cause of a hasty death, because he is cold and dry of nature, and therefore he is likened to melancholy; wherefore he reigneth in Aquarius, and Capricorne.

CHAP. XLIIII.
Of the Noble Planet *Iupiter*.



Iupiter is a Noble Planet, very cleere and pure of nature, and not very hotte; he is all of vertue

vertue, and there is fixed in him two most noble signes of loue, the one is Pisces, the other Sagittari: he is the best Planet of all the other, he is the gouernour of the Lyuer of man, and keepeth it in health, he doth alwaies good, and no euill, and in twelue yeares he passeth through all the twelue Signes, and is next to Saturne.

The properties of *Iupiter*.

He that is borne vnder him, shall loue cleerlinesse of body, and will not vse to speake of ribaldry; he shall euer loue Religion, and vertuous living, he shall be personable of body, and perfect in all manner of measures both large and long, he shall be white in the visage, but medled with a little rednes, he shall haue large browes, a sayze speaker, and say well behind a person. he shall loue green and gray colours, and shall be happy in marchandise, and haue great plenty of siluer and gold, he shall be honestly merry, and of man he gouerneth the stomack and the armes.

CHAP. XLV.
Of *Mars*.

Mars is called the God of Battaille, and he is the third Planet, reigning vnder the gentle

gentle Planet of Iupiter : Mars is the worst of all the other Planets, for he is hotte and dry, and stirreth a man for to be very wilfull and hasty, and is prone to unhappinesse ; one of his Signes is Ari-



es, the other is Scorpio, and he togeth most in those two signes ; he causeth all warres and battles, stirring men to beare weapons for murder, as Daggers, Swords, Billes and Bowes, or some other such like weapon of death, and he doth euer loue to heare of fighting.

Therefore let every man beware of the day of Mars, and in his chiefe hower, that no man fight, for without doubt (if God helpe him not) he shall be eyther maymed or slayne : also, in the hower of Mars it is very dangerous meeting of theeves, for feare of slaying true men : Mars is mounted in Scorpio, and goeth about the twelue signes in thre years, and this is his course.

The properties of *Mars*.

He that is borne vnder this Planet, is in all unhappinesse expert, he shall be a nourisher of great beastes, he is full of malice, and euer do-

ing

ing wrong ; vnder him are borne theeves and robbers, that keepe high wates, and hurt true men ; they are night walkers, quarrellers, scoffers, boasters, and mockers : and these men of Mars causeth warre, murther, and battle, they are apt to make Smiths, or workers of Iron, light fingered, lyers, and are great swearers of oathes, surmisers, and crafty ; he is red, angry, black hayrd, little eyes, and a great talker, and a maker of Swords and Knives, a shedder of mans blood, a fornicator, and a speaker of ribaldry, red bearded, round vissaged, and good to be a Barber and a blood letter, and to draw teeth ; he is dangerous of his hands, and he will be rich with other mens goods : Of the body of man, Mars keepeth the gall and reynes,

CHAP. XLVI. Of the Noble Planet *Sol*.

AS for Sol, he is a Planet of great renown and being among the other, for the Sunne he nourisheth every age, and yet he is hot and dry of nature, being of contrary nature to Saturne,



for

for he is ever cold, and the Sunne is hotte, and giueth all light; for when he is aboue the earth, it is day, and when the earth doth shadow the Sunne, it is night: therefore how much are all we bound to laud God for this Noble Planet, for he comforteth both Man, Beast, Fish, and Fowle, for all things are glad of the presence of the Sunne, and after he goeth downe, the faire Flowers close themselves.

The properties of Sol.

The Sunne is King of all the Planets: all men and women that are borne vnder this Planet shall be very fayre, and amiable of face, their skynne shall be white, tender, and well coloured in the visage, with a little rednesse, and they shall haue a pleasure in their owne beauty; they shall shew their liues as they were good and holy; they shall be fortunate to great promotions and shall be cleane, and of good fayth, and shall gouerne ouer other people, and although they be neuer so pooze, yet shall they loue hauking and hunting, and reioyce to see it: The Childzen which are borne vnder the Sun, shall desire honour and science, they shall sing pleasantly, and be full of good courage; they shall giue wise counsaile, and their wordes shall sound sweetly;

sweetly; and if he bears any Office, he shall be liberall; he shall be subtile in seates of warre, and many shall seeke to him for counsaile, he shall profite by women, and shall be in seruice with Lords, and by them he shall haue advantage for his wisdom; he shall be small of stature, with curled hayre, and bald on the head, he will be seldome angry: of the body of man, the Sunne gouerneth the heart, as the most mightiest Planet of all the rest.

CHAP. XLVII.

Of the Gentile Planet Venus.

Venus, that Gentle Planet, doth reigne next after the Sun, and is a Planet Feminine, she is the Lady ouer all Louers; she is moyst and cold of nature, and her two Signes are Taurus and Libra, and in them she hath her toy; she catcheth toy, especially amongst young people, for chiefly she reigneth ouer them, and ouer all men and women that are iealous; for iealousy is but a loue extraordinary, and is when a man or woman doth loue more feruently then they should.



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should, for such would neuer be from the sight of their Louers; for when they are, they suspect them, and are very fearefull to be beguiled: For there is no man that loueth a woman by carnall affection, but it is by the influence of Venus, and but few men can escape out of danger: This Planet reigneth twelue moneths ouer all the twelue Signes.

The property of *Venus*.

All Men and Women that are borne vnder Venus, they shall be delicate and pleasant Masculine, and next auers, and commonly they shall haue black eyes, little browes, red lippes and cheekes, with simpling countenance; they shall loue the noise of Trumpets and pleasant Instruments, they shall be pleasant singers, full of wanton toyes, playes and sports, taking great delight in dauncing, with playing at Chesse, cardes and tables, louing to discourse of amorous conceites, desiring sweet meates and drinckes; they shall be light much in the flesh, louing to goe neate and cleanly in their apparrell, with Gold, Pearles and precious Stones, delighting in Flowers, perfumes, and sweet smells: yet shall they be of good sayth, and shall loue others as well as themselves, they shall be liberall to their friends

of Ptolomeus.

friends, and shall haue but few enemies; and if they be browne they shall be well proportioned of their bodies; and if they sware it be true, you may beleue them: Venus governeth the kindies of Man.

CHAP. XLVIII. Of the fayre Planet *Mercuri*.

Mercuri that fayre Planet is next vnder Venus, and he is masculine, and next auers the Moone: This Planet is dry of nature, and his two principall Signes are these, Gemini is the first, and reigneth in the Arms and hands, the other Signe is Virgo, which governeth the Hauell and the Stomack of man. This Planet is Lord of speech, as the Sun is Lord of light; and he passeth through the twelue Signes in a yeare.



The properties of *Mercuri*.

They which are borne vnder Mercuri shall be very subtile of witte, and shall be deuout persons.

person to God, and shall haue a good conscience, he shall be skilfull in many Sciences, and with his wisdome and labour shall get him many louers and friends; he shall euer follow and resort to them which are of good manners, and he shall be fortunate on the Sea, and vse the trade of Merchandise, and shall be very gracious; he shall haue harme by women, for when he is a married man, they shall not set so much by him as they did before; he will haue great loue to Ladies and Gentlewomen, but they shall not be masters ouer him; he will be a very good man of the Church, and he shall not loue to goe to warre, he will hate theues and swearers, and he shall gather wealth by his wisdome: If he be a man of this world, he shall loue to preach, to seeke Rhetorick and fayre language, and to study Philosophy and Geometry; he shall reade and write well, and be skilfull in Arithmatick, he shall make verses and rimes, and he shall be perfect in the art of musick, and a Treasurer of Land, and a great Cloth-maker; he shall be seruant to some great Lord, or else a Receyuer of his money, he shall haue a high forehead, a long visage, black eyes, and a thin beard; he shall be a great pleader in the Law, and haue to doe with other mens deeds, and none will say against it; Mercuri governeth the thighs, belly, & flanks.

CHAP. XLIX.
Of the Moone.

It is knowne and vnderstood, that the lowest Planet of the seauen is named Luna, or the Moone, which Planet is feminine, and called among the Astronomers, the Lady of the Night, for the chiefe light and clearenesse that she hath by night; she is much more nearer to the earth then any other Starre or Planet. and therefore she giueth more light then any other; also, the Moone is Lady of moisture, and ruleth the waters by their ebbes and floods; the Moone doth take her light of the Sonne thirteene times in a yeare; she is cold and moist of nature, her colour is much fairer then silver, and her chiefe house is Cancer, and there is none of the other Planets which are so low, and goeth so little a circuite: She goeth about the twelue Signes in twenty seven dayes and odde howers, and this is the course of the Lady of the night (which we call the Moone) as sayeth Ptolomeus.



The properties of *Luna*.

Those Men or Women which are borne vnder the Moone, shall be lowly, seruiceable, and very gentle; and if it be a mayden child she will be very shamefast and womanly, they shall be well fauoured both man and woman, their faces shall be full and round, they shall be very patient folkes, and will suffer much wrong before they will be reuenged, they will be very soft of speech, and courteous, and shall liue honestly with such as God hath sent them, they will loue to keepe vertuous company, they shall be well formed of body, and haue merry lookes, and will be honestly merry, they will be chaste, and greatly loueth the vertue of fidelity both in word and deed, and loath talkers of ribaldry: their colour shall be mixed with little rednesse, they will delight to goe in seuerall coloured cloathes, and they will soone sweat in the forehead; also, they will desire government ouer great streames, ryuers, and floods, and will deuise many proper Engins for to take Fish; looke what they say, it shall be true and iust, they shall be good goers on foote, and will be comforters of sicke persons, they shall loue to talke of meruailes, and they will not keep hatred long in mind, the man shall

shall appease the people (vnder colour) with persuasions, as well as others can doe with siluer: He shall loue honest women, and hate harlots, he will nourish Childzen vp in vertue and good manners: The Moone gouerneth the Lightes and the Waynes of Man.

C H A P. L.

Of the fortunes and destinies of Man and Woman, borne vnder the twelue Signes, (after the saying of *Ptolomeus*.

For to know what Planet a Man or Woman is borne vnder, is necessary to obserue.

There are seven Planets in the sky, the which are attributed to the seven daies of the weeke, for euery day hath his name of the Planet reigning in the beginning of it: Sol dominateth on the Sunday, the cause is that the Sun (among the other) is most worthy, wherefore it taketh the worthiest day, which is Sunday. Luna she gouerneth the first hower of Monday: Mars the first houre of Tuesday: Mercuri on Wednesday: Iupiter on Thursday: Venus on Friday: and Saturne on Saturday.

The day naturall hath twenty foure howers, and in euery seuerall houre reigneth a seuerall Planet: It is to be vnderstood, that when you

will begin to reckon at Sunday, he must reckon thus, Sol, Venus, Mercuri, Luna, Saturne, Iupiter, and Mars; and when the number is out, he must then begin at the hower which he would know what Planet reigneth: On monday he must begin at Luna, tuesday at Mars, wednesday at Mercuri, thursday at Iupiter, friday at Venus, and saterday at Saturne: Thus when the number of the Planets are past, he must begin by order as aforesaid: At one of the clock on Sunday in the morning reigneth Sol, at two Venus, &c. and so by order in every hower.

When a Childe is borne, it is to be knowne at what hower, in the beginning, in the midst, and at the end: If it be in the beginning, he shall hold of the same Planet, and of the other before; if it be in the midst, it shall hold of that only, if be in the end, it shall hold of the same, and of that next after: Fewer the lesse, the planet which he is borne under shall not rule over the other, and that of the day shall haue most predomination, which is the cause that a Childe holdeth of diuers Planets, and hath diuers and severall conditions.

He that is borne under the Sunne shall be prudent and wise, a great speaker, and that he praiseth he attributeth to himselfe.

They which are borne under Venus are loved
of

of every man, they are good to Godward, and shall beare rule.

They which are borne under Mercuri are well bearded, subtil, milde, veritable, and is not the most prudent.

They which are borne under Luna hath an high forehead, ruddy, merry visaged, chancfast, and religious.

Who is borne under Saturne is hardy, courteous of life, and is not auaritious.

They which are borne under Iupiter are hardy, fayre visaged, ruddy, chaff, and vacabonds.

They which are borne under Mars are great speakers and lyers, theues and deceivers, big, and of a red colour.

They which would know more evidently, let them turne vnto the properties of the seuer Planets before rehearsed.

CHAP. LI.

Ptolomeus vpon the twelue Signes.

Considering the course of the Celestiall bodies, and the power of the high God omnipotent, which hath made the Sun to shine vpon the good and euill, which gouerneth all things contayned in the firmament, and on the Earth.

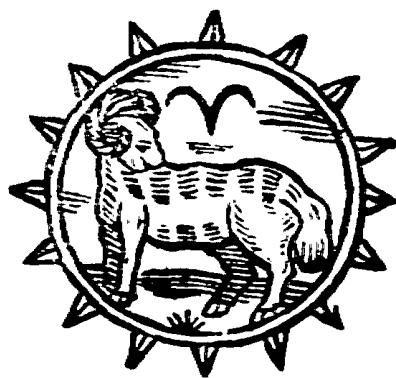
Therefore I haue taken vpon me to write
this

this small Treatise, to instruct young learners in this Art; and that they should know God their Maker and Creator, and to governe their bodies, and to eschew infirmities; also to know the course of the Firmament, and the Celestiall bodies conteyned in it, with the disposition of the seuen Planets. And they which would know their property, ought first to know the moneth that they were bozne in, and the Signe that the Sunne was in that same day. I will not say that such things shall be, but that the Signes haue such properties, as is the will of God.

CHAP. LII.

Of the twelue Signes, and first of Aries, which is good to let blood.

Those people which are bozne in the Signe of Aries, (from the midst of March to the midst of Aprill) shall be of good wit, and shall not eyther be rich nor poore; they shall haue damage by his neighbours, they shall haue power ouer dead folkes goods, they shall be soone angry, and soone appeased, and shall haue



diuers fortunes and discords; the man will desire learning, and eloquent people, and shall be expert in many degrees; he will be a lyer, and boast of courage, and shall take vengeance on his enemies, and he shall be better disposed in youth then in age; he shall be a fornicator, and shall be wedded at twenty five yeares, if he be not he shall not be chaste and he shall be a mediator for some of his friends, and will gladly be busie in the deeds of other, he shall haue a marke on the shoulder, and on his head & body; yet he will be rich by the death of others, his first son shall not liue long, hee will be in great danger of foure footed beasts, and shall haue much sickness at thre score and thre yeares, and if he escape, he shall liue fourscore yeares after nature.

The Woman.

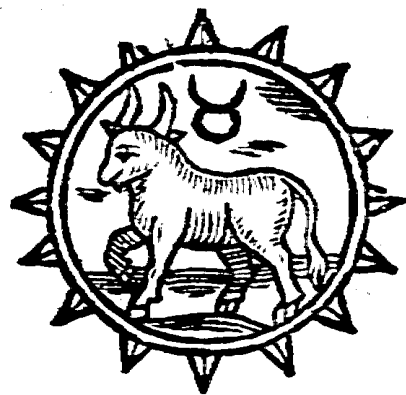
The Woman that is bozne in this time, she will be irefull, and suffer great wrongs from day to day, she will be a lyar, and shall loose her husband, and reconer a better, she will be sick at five yeares of age, and at twenty five be in great danger of death; and if she escape she will be in danger till forty yeare, & will suffer much paine in the head; the daies of Sol and Mars shall be good to them, but Iupiter contrary, they shall be like the sheepe to loose their fleece one yeare and get it the other.

Of

Of the Signe of Taurus, euill for blood letting.

A man which is bozn in this Signe of Taurus, from mid Aprill to mid May, shall be very strong, hearty, and full of wryse, delitious, and shall possesse goods giuen him by other men, and what he would haue done must be so daine, and will enforce himselfe to finish it; in his youth he will despise every person, and will be trefull, he shall goe on pilgrimage, leauing his friends to liue amongst strangers, he shall be put in offices, and will exercise them well, he shall be rich by Women, and come to good estate, he will take vengeance on his enemies, and shall be bitten of a dogge, he will be in danger at twenty three yeares, and in perill of water; at thirty yeares he will be rich and rise to great dignitie, and shall liue foure scoze and five yeares after nature, and he shall see his fortune so reioysfull.

The Woman that is bozne in this time will be a paines taker, a lyer, and shall suffer much thane; she will inioy the goods of her friends, and



and that which she conceiueth in her mind shall come to passe, she will haue many husbands, and many chilozen, and will be in her best estate at sixteen yeares, she will be sickly, and if she escape she will liue thre scoze and sixteen yeares after nature, she ought to beare Rings and precious stones about her: The dayes of Iupiter and Luna are good for them, and the dayes of Mars are contrary, as well the man as the woman may be likened to the Bull that laboureth the land, for when the seed is sown he hath but the straw for his part; they will keepe their owne well, and it shall not profit to them nor to other, and will be reputed unkind.

Of the Signe of Gemini, euill to let blood.

He that is bozne in the Signe of Gemini, from mid May to mid Iune, shall haue many wounds, yet he will be mercifull, he will leade an open and a reasonable life, and he shall receiue much money, he will goe into unknown places, he will praise himselfe, and will not abide in the place of his nativity, he will be wise and negligent



The Compoſt

gent in his workes, he ſhall come to riches at twenty ſixe yeares, his firſt wife will not liue long, but he ſhall marry ſtrange women, and he will be late married: he ſhall be bitten of a dog, and will haue a marke of iron or of fire, he will be tormented in water, and ſhall paſſe the Sea, and will liue an hundred yeares and ten months after nature.

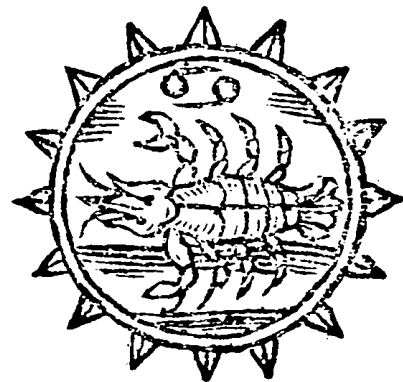
The Woman then borne, ſhall come to honour, and be enriched by the goods of others, and be agrieved of a false crime; ſhe ought to be wedded at fourteen yeares (if ſhe ſhall be chaſt, and eſchewall perill,) and ſhall liue three ſcore and ten yeares after nature, and will honour God: The daies of Mercuri and Sol are right good for them, the daies of Luna and Venus are to them contrary, and as well the man as the woman ſhall augment the goods of their ſucceſſors, but they ſhall hardly uſe their owne goods, they ſhall be ſo couctous.

Of the Signe of Cancer, indifferent to
let blood.

HE that is borne vnder Cancer, from mid June to mid July, will be very auaritious, and of equall ſtature, he will loue women, and ſhall be merry, humble, good, and well renowned.

of Ptolomeus.

ned, he ſhall haue hurt by enuy, he ſhall haue money of others in his guide, and will be full of ſtriſe and diſcord among his neighbours, and will reuenge him on his enemy: by his ſtatelynes



many ſhall mock him, he ſhall be fearefull on the water, he will keep his courage ſecretly to himſelfe, and ſhall ſuffer dolour of the wombe, he ſhall find hidden money, and labour ſore for his wife, he ſhall ſee his perill in a certaine yeare, the which ſhall be known of God; his goods will decrease thirty three yeeres, he ſhall paſſe the ſea, and ſhall liue three ſcore and ten yeares after nature, and Fortune ſhall be very favourable vnto him.

The Woman that ſhall be borne in this time, will be furious, incontinent, angry, and ſore appealed; ſhe is nimble, ſeruicable, wiſe, merry, and ſhe will ſuffer many perills, if any perſon doe her any ſeruice, ſhe will recompence them well, ſhe will be laborious, and take great paines vnto thirty yeares, and then haue reſt: ſhe will haue many ſonnes, ſhe muſt be wedded at fourteen yeares, honours and gifts will be beſtowed on her, ſhe will receive wounds,
and

and be helped thercof, and be in perill of water; she will be hurt in a secret place, and shall be bitten of a dogge, yet live (after nature) thre scoze and ten yeares: The dayes of Iupiter, Venus, and Luna are very good for them, and the dayes of Mars very euill; and as well the Man as the Woman will haue good fortune, and haue victoꝝy over his enemies.

Of the Signe of Leo, euill for bloodletting.

Certaine it is, he that is boꝝne vnder the Signe of Leo, from the midst of Iuly to the midst of August, will be very hardy, and he shall speake openly, yet very mercifull, and he will weepe with the weepers, and shall be statelly in wordes; he will haue some danger, and at thirty yeares shall he be in danger of some euill, but he will escape it; his benefites shall be unkind, he will be honoꝝred of good people, and obtaine his enterpryse, he will be unkind to theenes, and shall be great and powerfull, and haue charge of the commony, and as much as he looseth he shall win; he will come to dignyty, and shall be amiable,



amiable, and he shall take the fortune of thre wyues, and shall goe often on iourneys, and he will be dimbe of sight, and haue a fall from an high; he will be fearefull of water, and shall find hidden money; at eighteen yeares of age he will be sick, he will be in perill and doubt of some great Lord, and at thirty six yeares he shall be bitten of a dogge, and be whole with great payne, and he will live foure scoze and foure yeares after nature.

The Woman that is boꝝne in this time will be a great liar, sayre, well spoken, mercifull, pleasant, noꝝ abide to see men weepe, she will be meek; her first husband will not live long, she will haue paine in her stomack, and be beloued of her neighbours, at seuenteen yeares she will come to great riches, and will haue children by two men, and be subiect to the bloody fluxe; she will be bitten by a dogge, and will fall from an high, yet live threescoze and seuenteen yeares after nature; the dayes of Mercuri, Sol and Mars are to them very good, but the dayes of Saturne are contrary, and both the Man and the Woman will be great quarrellers, yet mercifull.

Of the Signe of Virgo, indifferent to let blood.

Of the Signe of Virgo, I find that he whiche is boꝝne from mid August to mid September

September shall be a great householder, ingenious, and take delight in his worke, he will be shamefast, and of great courage, and all that he seeth he shall covet in his understanding; he will be soone angry, and surmount his enemies. Scarcely shall he be a while with his first wife, he shall be fortunate at thirty one yeares; he will not hide that he hath, and shall be in perill of water, he shall have a wound with iron, and shall live threescore yeare after nature.



She that then is borne shall be shamefast, ingenuous, and will take paine, and she ought to be wedded at twelve yeares, she shall not be long with her first husband. Her second husband shall be of long of life, and shall have much good by another woman, she shall fall from high, her life shall be in perill, and shall die shortly, she shall suffer dolour for ten yeare. If she escape the dolours she shall live threescore yeare after nature.

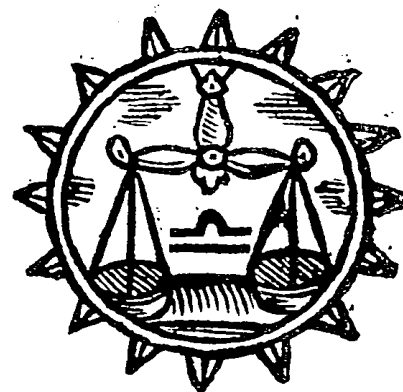
She shall bring forth vertuous fruit, and every thing shall favour her, she shall rejoyce in divers fortunes. The dayes of Mercury, and of Sol, shall be right good for them, and the dayes of

Man

Mars shall be contrary. And as well the man as the woman shall suffer many temptations, so that with great paine they may resist them, they shall desire to live chaste, but they shall suffer much where ere they be.

Of the Signe of Libra, indifferent to let blood.

Amongst the Signes, Libra ought to be remembered, for he that is borne from mid September to mid October, shall be mightily praised and honoured in the service of Captaines; he shall goe



in unknown places, and he shall get in strange lands; he will keepe well his owne, if he make not revolution by drinke, he will keepe his promise, and be envied for silver and other goods, he shall be married, and goe from his wife, he will speake quick, and haue no damage amongst his neighbours, he will haue vnder his power the goods of dead folkes, and he shall haue some signe in his members; Oxen, Horses, and other Beastes shall be giuen vnto him, he will suffer damage and hurt, he will be enriched by women, and experiment euill fortunes, many

Man

Man

The Compost

Shall aske counsaile of him, and he will liue three score and ten yeares after nature.

The Woman that is bozne at this time will be amiable, and of great courage, she will announce the death of her enemies, and shall goe in places unknowne, she will be debonaire and merry, and reioyce by her husband: If she be not married at thirteene yeares, she will not be chaste, and shall haue no Sonnes by her first husband, she will goe many iourneyes; after thirty yeares she will prosper, and haue great honour and prayse, then after that she will be very sick, at twelue yeares of age she will be burnt on the secte, and will liue three score yeares after nature. The dayes of Venus and Luna are right good for them, and the dayes of Mercuri contrary; and as well the Man as the Woman shall be in doubt vnto their death.

Of the Signe of Scorpio, good to let Blood.

He that is bozne in the Signe of Scorpio, from mid October to mid Nouember, will haue good fortune, he shall be a great fornicator; the first Wife that he shall haue will be religious, and he will worship Images, he shall suffer paine in his priuy members at the age of fifteen yeare, he shall be hardy as a Lyon, and amiable

of forme; and he shall haue many faculties, and be a great traualler, and visit diuers Countries for to know the customes and estates of Cities, and will haue victorie ouer all his enemies, and they may not hinder him in no manner of wise; he shall haue money by his wife, and shall suffer diuers dolours of the stomack, he will be merry, and loue the company of merry folkes; and in his right shoulder will be a marke, and by flattering wordes he shall be decoyed: he will often say one thing and doe another, and he shall haue a wound with iron, he will be bitten of a dogge, or some other beast; he will haue diuers enemies at the age of thirty three yeares. and if he escape, he will liue foure score and three yeares after nature.



The Woman that is bozne at this time shall be amiable and fayre, and shall not be long with her first husband, but will haue toy with another; by her good and true seruice she will haue honour and victorie of her enemies, she will suffer paine in the stomack, she will be wise, and haue wounds in her shoulders, she ought to feare her latter dayes, which will be doubtfull by payson;

and she will live thre scoze and ten yeares after nature: The dayes of Mars and Saturne to them are very good, and the dayes of Iupiter to them are contrary; she will be sweet of words, a wanton, murmure, detracting others, and say otherwise then they would be sayd by.

Of the Signe Sagitari, good to let Blood.

HE which is bozne under Sagitari, from mid Nouember to mid December, he will haue mercy of euery Man that he seeth, he will obtaine, and haue reuelation, and he shall goe farre into desert places vnknown and dangerous, and will returne with great gaines, he shall see his fortune increase from day to day, and will not lose that which he hath, yet be fearefull; at twenty two yeares of his age he will passe the sea and get riches, and he will live thre scoze and seuenteen yeares and eight moneths by nature.

The Woman which is bozne at this time will loue to labour, and she will haue diuers thoughtes, and leueth not to see one weepe, she will haue victoꝝ ouer her enemies, and will



spend much siluer by euill company; she will suffer many euills, taking great paines to haue the goods of her kinsmen; she ought to be married at thirteene yeares, and will haue paine in her eyes at fourteen yeares, and will haue by enuie ioy at eighteen yeares, yet suffer colour by enuie, and seperated from ioy, and will live after nature thre scoze and twelue yeares.

The daies of Venus and Luna are for them very good, and the daies of Mars and Saturne euill, and as well the Man as the Woman will be vnconstant, yet be of good conscience and mercifull, better to strangers then to themselves, and they will feare God.

Of the Signe Capricorne, euill to bleed.

HE which is bozne under Capricorne, from mid December to mid January, will bee very froward, a fornicator and a lyar, and nourished with strange things, and he will haue many crimes, he will be a gouernour of Beastes, and shall not be long with his wife: he will suffer much sorrow in his youth, and will loose much goods and riches; he will haue great perill at



sixteen yeares he will be of great courage, and will vse honest company, he will be rich by women, and be a conductor of Maydens, his feare will make diuers ouerlooke him, and he will liue thzee scoze and ten yeares and foure moneths after nature.

The Woman that is bozne in this time will be honest, and surmount her enemies, and haue childzen by thzee men, she will goe many iournies in her youth, and after haue great wit, she will be rich, but haue great paine in her eyes, and be in her best estate at thirty yeares; she will liue thzee scoze and ten yeares and ten moneths after nature: The daies of Saturne and Mars to them are good, but the dayes of Sol are contrary; and both the Man and the Woman will be reasonable, yet be cruious.

Of the Signe of Aquaries, indifferent for blood letting.

HE that is bozne vnder the Signe of Aquaries, from mid January to mid February, will be louely and iresull, he will not beleue in vaine things, he shall haue siluer, at twenty foure he shall be in estate, he shall win where he goeth, or he will be soze sick, and be hurt with iron, yet he shall haue good fortune, and will

goe

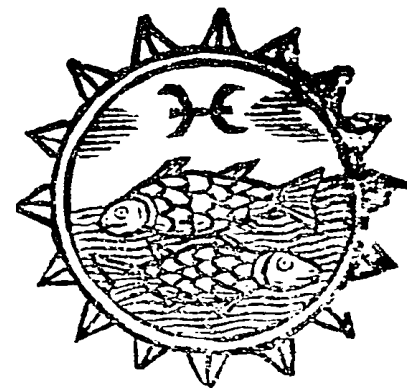
goe to diuers countries.

The Woman which is bozne in this time she will be delicious, and be in great perill at the age of twenty foure yeares, she will be happy, yet she will haue hurt by beasts; she will liue thzee scoze and seuenteen yeares after nature: the daies of Venus and Luna are very good for them, but the daies of Saturne and Mars are contrary; both the Man and the Woman will be reasonable, and yet they shall not be ouer rich.



Of the Signe of Piscees, indiff'rent to let blood.

The Man which is bozne vnder Piscees, from mid February to mid March, he will be a great goer, a fornicator, a mocker, couetous, and say one thing and doe an other; hee will finde money, and will trust in his wisdome, and haue good fortune, and shall be a defender of Orphans and Widowes, and will be fearefull on the water,



ter, and he ſhall ſcene paſſe all his aduerſities, and will liue thre ſcore and thirteene yeares and ſixe monthes after nature.

The Woman that is bozne in this time ſhe will be delicious, familiar in Feſtes, pleaſant of courage, feruent, and will haue ſickneſſe in her eyes, and ſhall be ſorrowfull by ſhame; her Husband will leaue her, and ſhe ſhall haue much paine with ſtrangers, and ſhall not haue her owne, ſhe will haue paine in her ſtomack, and ſhall liue thre ſcore and eighteen yeares after nature: the daies of Iupiter, Mercuri, and Venus are right good for them, but the daies of Saturne to them are contrary; and both the Man and the Woman ſhall liue faithfully.

CHAP. LV.

Of the Science of Philiognomy, teaching to know the naturall inclination of Man and Woman.

Ptolomeus ſayth, that Philiognomy (ſpoken of before) is a Science that Aſtronomers haue, to know the naturall inclinations of Man and Woman, good or euill, by diuers ſignes on them, in beholding of them only; which inclination we ought to follow if it be good, but if it be euill, (by vertue and ſtrength of vnderſtanding) we ought to eſchew it, and to withſtand the ſaid
euill

euill inclinations: Aſtronomers vſe this Science no other wiſe, as prudent, vertuous, and wiſe men; for the tokens that doe ſignifie Vice, is not ſcene in a wiſe man, though the ſigne be ſo: for how be it, that a man by his wiſdome and vnderſtanding follow not the euill influences of the celeftiall bodieſ that be vpon him, and yet corrupteth not the ſignes and demonſtrations of the ſaid influences, but theſe ſignes naturally haue domination on them in the which they be, for to haue naturally that which they doe ſignifie, though that a man follow them, or follow them not.

Wherefore Aſtronomers ſay, that the moſt part of men and women follow their naturall inclinations, to vice, or vertue, for that the moſt part of them are not wiſe and prudent as they ought to be, and they vſe no vertue of their own minds, but follow their ſenſuality: And by theſe celeftiall influences of the which is ſhewed by ſignes outward; of ſuch ſignes is the ſaid Science of Philiognomy known. For the which, it behooneth firſt to know, that the yeare is diuided into foure parts, that is to ſay, Spring, Sommer, Harueſt, and Winter, and theſe are compared to the foure Elements: the Spring to the Ayre, Sommer to the Fire, Harueſt to the Earth, and Winter to the Water: of the which
foure

four Elements, every man and woman is formed and made, and without the which none may live: the fire is hot and dry, the ayre is hot and moyst, the water is cold and moyst, the earth is cold and dry: also, they over whom the fire reigneth is cholericke of complexion, that is to say, hot and dry; they over whom the ayre reigneth are sanguine of complexion, that is hot and moyst; they over whom the water governeth is flegmaticke of complexion, which is cold and moyst; they on whom the earth ruleth is of the melancholy complexion, that is to say, cold and dry; the which Complexions they doe know and discern the one from the other.

As the Cholericke hath the nature of fire, hot and dry, naturally is lean and slender, contentious, irascible, hasty, brainlesse, foolish, malicious, deceitfull, and subtil where he bestoweth his witt: he hath wine of the Lyon, that is to say, when he is drunke he chideth, fighteth, and commonly he longeth to be clothed in black russet, and in gray.

The Sanguine is of the nature of the ayre, hot and moyst, and is large, plenteous, temperate, amiable, abundant in nature, merry, singing, laughing, pleasant, ruddy, and gracious: he hath his wine of the Ape, the more he drinketh the merrier he is, and he is much affected to

of Ptolomeus.

to Delomen, and naturally he doth take most delight in high coloured cloth.

The Flegmaticke hath nature of water, and is cold and moyst; he is heavy, slow, sleepey, ingenious, commonly he spitteth when he is moved, and hath his wine of the Sheepe, for when he is drunke he accounteth himselfe wisest, and he longeth to weare green coloured Cloth.

The Melancholy is of the nature of Earth, and is cold and dry; he is covetous, a backbiter, malicious, and slow; his wine is of the Hogge, for when he is drunke he desireth sleepe, and to ly downe and take his rest, and he longeth the colour of black best.

Now to come to our purpose of speaking of visible signes, we will speake of the signes of the Head.

First, we warne you to beware of all persons that haue default of members naturally, as of foote, hand, eye, or other member, one that is crippled, and especially of a man that hath not a beard, for such are inclined to divers vices and euills, and one ought to eschew his company as his mortall enemy.

A plaine hayre signifieth a person pitious and debonaire: they that haue red hayre, are commonly irascible, and lack witt, and are of little

truth;



trueth; black hayre is of good viſage, of a good colour, and ſignifieth loue of iuſtice; and a hard hayre ſignifieth that the perſon ſoueth peace and concord, and is of good and ſubtile witt: a man that hath black hayre and a red beard, ſignifieth to be lecherous, vaſt, and a baunter, and this is one that you ought not to truſt: the yellow hayre and criſpe ſignifieth a man laughing and merry, lecherous and deceitfull: black hayre and criſpe ſignifieth melancholy, lecher, euil thoughted, yet liberall: hanging hayre ſignifieth wit and malice: great plenty of hayre in a woman doth ſhew boiſterouſneſſe and conſciouſneſſe: a perſon with great eyes is ſlouthfull, viſhamefull, obedient, and deſireth to know much more then he doth; but when the eyes are meane and not too big nor too ſmall, and that they be not too



too black nor too green, ſignifieth a man that is of great vnderſtanding, curteſie, faithfull, and truſty: a perſon that is goggle-eyed, and ſquint-eyed, ſignifieth malice, vengeance, and treaſon: they which haue great wide eyes, and haue long hayre vpon their browes and eye-liddes, ſignifieth fooliſhneſſe, hard of vnderſtanding, and is euill of nature: thoſe perſons which haue their eyes moouing faſt from one ſide to an other, and haue their ſight ſharpe and quick, ſignifieth occite, theſt, and of little truſt: the eyes that are black, cleare and ſhining are the beſt and moſt certaine, and doth ſignifie wit and diſcretion, and ſuch a perſon is worthy to be beloued, for he is full of trueth, and of good conditions: thoſe eyes that bee ardent and ſparkling, ſignifie a ſtrong heart, force, and puiſſance: the eyes that be

be whitish and fleſhy ſignifieth a perſon inclined to vice, lechery, and full of fraude. Aſtronomers ſay, that when a perſon beholdeth often, as abaſhed, ſhamefull, and fearefull, and that in beholding it ſeemeth that he ſingeth, and hath ſmall droppes appearing in his eyes, then it is for certaine that ſuch perſons loueth and deſireth the wealth of them that they behold: but when any looketh and caſteth his eyes aſide, as by wantonneſſe, ſuch perſons are deceitfull, and will diſhonour women, and they ought to be taken heed of, for ſuch lookes are falſe, lecherous, and deceitfull: they which haue ſmall garriſh and ſharpe eyes, ſignifieth a melancholy perſon, harby, an euill ſayer, and cruell: if a little beine doth appeare between the eye and the noſe of a wench, they ſay that it ſignifieth virginity, and in a man ſubtilty of vnderſtanding; and if it appeare great and black it ſignifieth corruption, and in a woman melancholy, and in a man rudeneſſe, and want of witt, but that beine appeareth not alwaies: the eyes that are yelow and haue no haire on the browes ſignifieth meſelty, and euill diſpoſition of body: great hayres and long, ſignifieth rudeneſſe, hard witt, and lecherous; the beele-browes ſignifieth malice, cruelty, lechery, and enuy; when the browes be thin, it ſignifieth a ſubtile ingenuous witt, and

ſayth.

ſaythfulneſſe: hollow eyes and hanging browes, ſignifieth a perſon of euill ſaying, bad thoughts, a great drinker, and commonly ſetteth his mind on malice.

A little ſhort viſage, a ſmall neck, and a little ſlender noſe, ſignifieth a perſon haſty and irefull: a long noſe, and high by nature, ſignifieth prowes and hardineſſe: a ſhort rayſed noſe, ſignifieth haſtineſſe, lechery, hardineſſe, and an undertaker: a hawked noſe, which boweth to the upper lip, ſignifieth malice, deceit, vntruth, and lechery: a great noſe and high in the middle, it ſignifieth a wiſe man, and well ſpoken: a great noſe with wide noſethrills, ſignifieth gluttony, and ire.

A red face and ſhort, ſignifieth a perſon full of riot, debate, and unfaithfull: a viſage neither too ſhort nor too long, and that is not ouer fat, with good colour, betokeneth a man of truth, amiable, wiſe, witty, ſeruiſeable, debonaire, and well ordered in all his workes: a fat viſage, and full of red fleſh, ſignifieth gluttony, negligence, rudeneſſe of witt and vnderſtanding: A ſlender face and ſomewhat long, ſignifieth a perſon well aduiſed in all his workes by good meature: a little ſhort viſage of yelow colour, ſignifieth a perſon deceiuing, vntrue, malicious, and

full

full of harme : a visage long and sayze, signifieth a man hot, vniust, spightfull, and full of ire and crueltie.

They which haue their mouthes great and wide, signifieth ire, and hardinesse ; and a little mouth signifieth melancholy, heauinesse, hard witt, and euill thought : he that hath great lippes, hath a token of rudenesse and default of witt : thin lippes signifieth licquerousnesse, and a lyar : Teeth euen set and thin, betokeneth a true louer, lecherous, and of good complexion : long teeth and great, signifieth hastines and ire : long eares, signifieth folly, yet it is a signe of good memozy : little eares, signifieth lechery, and theft.

A person that hath a good voyce, well sounding, is wise, and well spoken : a meane voyce, that is not too small nor too great, it betokeneth witt, perseuerance, trueth and righteousnesse : a man that speaketh hastily is not to be set by : a great voyce in a woman is an euill signe : a soft voyce, signifieth a person full of enuy, suspicious, and a lyar : an ouer small voyce, signifieth a great heart, and folly : a great voyce, betokeneth hastinesse and ire : a man that stuteth all waies when he speaketh, and changeth voyces, is enuious, nice, drunken, and of euill condition : a person that speaketh temperately, without

moouing, is of perfect vnderstanding, of a good condition, and of good counsaile : a man with a brydwn visage, running eyes, and yellow teeth, is of little truth, a traytor, and hath a stinking breath : a person with a long slender neck, is cruell without pittie, hasty, and brainlesse : a person with a short neck, is full of fraude, strife, deceite, and malice : a person that hath a very long thicke neck, signifieth gluttony, force, and great lechery.

A manly woman that is great, and rudely membred, is by nature melancholy, valiant, and lecherous : a person that hath a great long belly, signifieth small witt, pride, and lechery : a little belly and large feete, signifieth good vnderstanding, good counsaile, and true : a person hauing large feete, hye and bowing shoulders, signifieth prowes, hardinesse, hastinesse, trueth, and witt : shoulders sharpe and long, betokeneth lechery, vntrueth, stryuing, and vnnaturall : when the armes are long, and that they will stretch to the ioynt of the knee, it is a token of prowes, liberality, trueth, honour, a good witt and vnderstanding.

When the Armes are short, it is a signe of ignozance, euill nature, and a person that loueth debate : long handes and slender fingers, signifieth subtilty, and a person that desireth to know.

diuers things : small hands and short fingers, betokeneth folly, and lightnesse of courage : and thick large and big hands, signifieth force, hastinesse, hardinesse, and witt : cleere and shining nayles of good colour, signifieth witt, and increase of honour : nayles full of white spots, and riuclcd, betokeneth a person auaritious, lecherous, very proud of heart, witt, and malice.

The foote thick, and full of flesh, signifieth a person outragious, and of little witt : small feet and light, signifieth hardnesse of vnderstanding, and little tructh : feete flat and short, betokeneth a person full of anguish, small wisdome, and vncourteous : a person that goeth a great pace, is of a great heart, spightfull, and signifieth to prosper in all things : and a person that maketh small steppes and thick, is suspicious, full of enuy and euill will : a person that hath a small flat foote, and callesth as a childe, signifieth hardinesse and witt, but the said person hath diuers thoughtes : a person that hath soft flesh, not too cold nor too hott, signifieth a well disposed person, of good vnderstanding and subtile witt, full of truth, and increasing in honour : a person that laugheth gladly, and hath green eyes is debonaire, of good witt, true, wise, yet lecherous : a person that laugheth faintly is slouthfull, melancholy, suspicious, malicious and subtile.

Astro-

of Ptolomeus.

Astronomers say, for that there be diuers signes in man and woman, and that they be sometime contrary one to the other, one ought to iudge most commonly after the signes of the visage, and first to the eyes, for they are the most true and remarkeable.

CHAP. LVI.

Of Palmestry, with the iudgement, distinction, and Lines of the Hand.

The ancient Greccians did much vse this diuination, which is gathered by the beholding of Mans Hand, called Chyromancia, or Palmestry ; for by this you may perceiue and see the secret woorkes of nature, how aptly and necessary that she hath compounded and knitt each member with other ; giuing vnto the hand (as vnto a table) certaine signes and tokens, whereby to discern and know the inward motion and affections of the mind and heart, with the inward state of the whole body, as also our inclinations and aptnesse to all our externall actions and dooings.

The Hand being extended or opened abroad, the plaine within is called the Palme, in the midst whereof there is a certaine space called the crosse or hollownesse ; out of the which the

The Compost

Five fingers haue their originall and beginning; amongst the which, the first being the strongest and most grosse, is called the **Thumbe**: and the next is called the **Index** or **foze-finger**: the next that followeth and is in the midst of the five, is by name called the **Middle-finger**: next after this is the **Ring-finger**, on which commonly men weare a **Ring**: last and least of all, is called the **Eare-finger**, because it is commonly used to make cleane the eares: and thus far concerning the fingers.

Moreover, the hand being closed and shut up with the fingers closed in, it is called the **Fist**: the next part is called the **Percussion**, or **stroke** of the hand: then the place where the hand is gathered in and ioyned to the arme, it is called the **Wrist**.

Furthermore, euery finger hath his proper rising or swelling of the flesh, which doth rise at the roote or nether part of the said fingers, and are called **Hilles**, being attributed to the names of the **Planets**: among the which, is reckoned the rising or hill in the nether part of the **Fist**, called the **Percussion** of the hand; so that in the hand are limited seuerall places vnto euery of the **Planets**, wherby iudgement may be gathered. As first, for the rising or hill of the thumbe, is assigned to **Venus**, and marked with this character,

acter, ♀. the hill of the foze-finger to **Iupiter**, and is thus noted, ♃. to the middle finger is attributed **Saturne**, with this note, ♄. the ring-finger to the **Sunne**, with this character, ☉. the hill of the eare-finger to **Mercuri**, with this ♀. marke: the rising or hill in the percussion the **Moone** doth possesse, and is thus figured, ☾. Now what place **Mars** ♂ shall haue we will shew hereafter.

But first we will make description of the incisions and diuisions of the **Hand**, which we call the **Lines**; amongst the which, these following be the chiefe and principall.

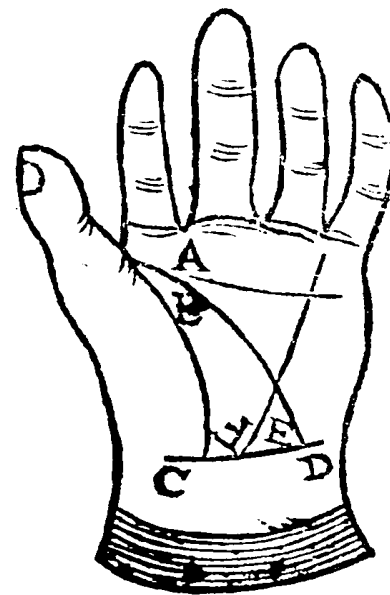
The **Wrist**, which diuideth the hand from the arme, and is almost ioyned to the line of **Life**, or of the **Heart**, beginneth vnder the hill of the **foze-finger**, and between that and the **Thumbe**, and doth diuide the hand, stretching downward towards the wrist: In the same side of the hand, at the hill of the foze-finger, beginneth a line which passeth ouerthwart the hand to the hill of the **Moone**, and is called the **Middle** or **Naturall-line**; and these two lines beginning and passing sundry waies, it maketh the forme of a triangle, to the which, if the line of the **Liver** or **Stomack**, which beginneth ouer against the wrist, and passeth vnder the hill of the thumbe to the hill of the **Moone**, by the mid-

the naturall line doth appeare (as in some it doth not) it finisheth the triangle; and the space which are within these lines are attributed to Mars. There is also an other line called the Table-line, beginning vnder the Care-finger, at the end of the hill of the Moone, and runneth to the foze-finger, and is so called, because that the space between it and the middle or naturall-line, doth shew the fashion of a table, and is called the Table-quadrangle of the hand; and the line is also called the line of Fortune: And these be almost the chiefe deuisions or lines of the hand, to the which, all other lesse and smaller incisions are referred.

But now (as nere as we can) we will describe them all, and shew their nature and signification.

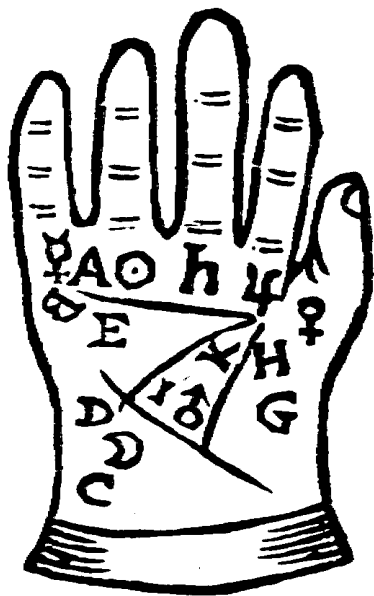
And first I thinke fitting to speake of those lines which take their domination or name of the three principall members of Mans body; that is of the Heart, the Braine, and the Liuer: In these parts is Man changed and altered; so by those three incisions and lines, a man may foresee and prognosticate whatsoever shall happen, touching health, aduersity, or any other things naturall.

- A. The Table-line, or line of Fortune.
- B. The line of Life, or of the Heart.
- C. The Wrist of a Woman.
- D. The Pomell of the Hand.
- E. The middle Naturall-line.
- F. The line of the Liuer, or Stomack.



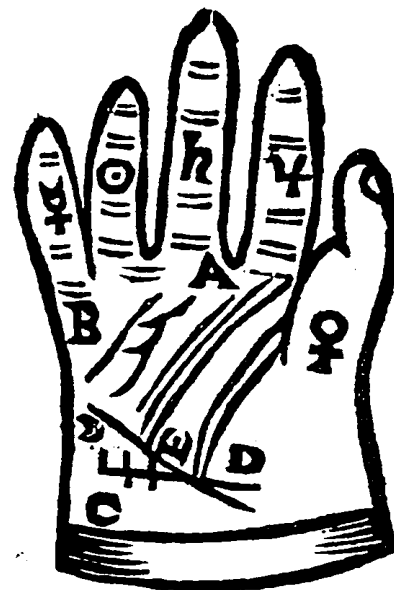
The Compost

- A. The Table-line.
- B. The Pomell of the Hand.
- C. The Wrist of a Man.
- D. The Line of the Liuer.
- E. The Table, or Quadrangle.
- G. The Hill of the Thumbe.
- H. The line of Life, or of the Heart.
- I. The Triangle.
- K. The middle Naturall-line.



of Ptolomeus.

The names of the Fingers after the Planets.



- A. The imperfect Table-line.
- B. The Sister to the Naturall-line.
- C. The Line of the Liuer, or Stomack.
- D. The Sister of the Line of life.
- E. The Line of life.

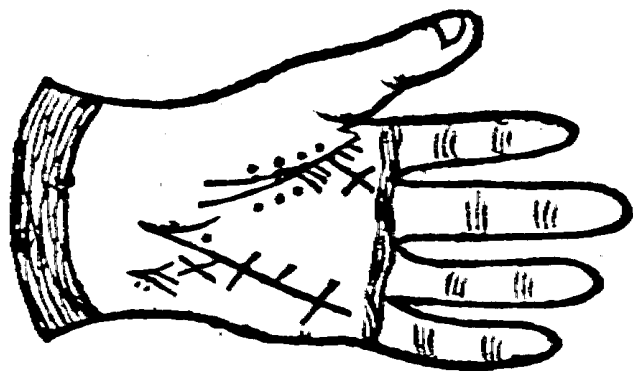
The Line of life, (called also the Line of the Heart) beginneth at the hill of the Thumbe, passing by the midst of the Palme, and goeth to the Wrist, and if it be long, streight, lively coloured, bright and cleere, betokeneth long life, and few diseases or sicknesses.

The

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The Compost

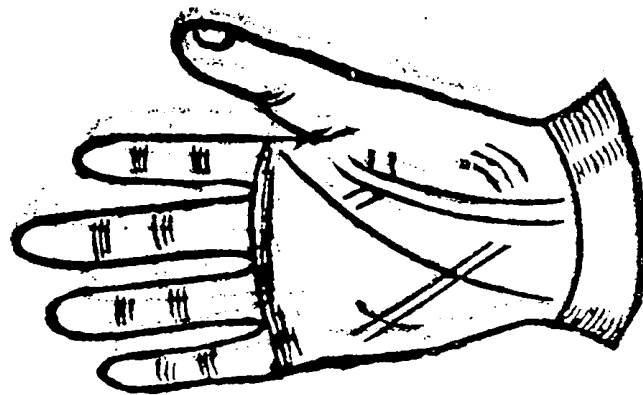
But if it be short, running in and out, with many rinells, declareth shortnesse of life, and will seldome or neuer bring any thing to a good end: And if you find in the hand of a woman a crosse with thre small lines at the vpper corner of the Line of life, it signifieth an vnshamefast and an vnbonest woman.



If you finde a crosse in this manner, about the vpper corner, proceeding out of the Line of life, and on the other side thre small lines, and on the vpper side two, it signifieth an vnshamefast Man or Woman; but if thre lines be found in the lowest part of the line toward the wrist, it signifieth that they shall suffer grievous punishment, or affliction for some great mischance or euill dooing.

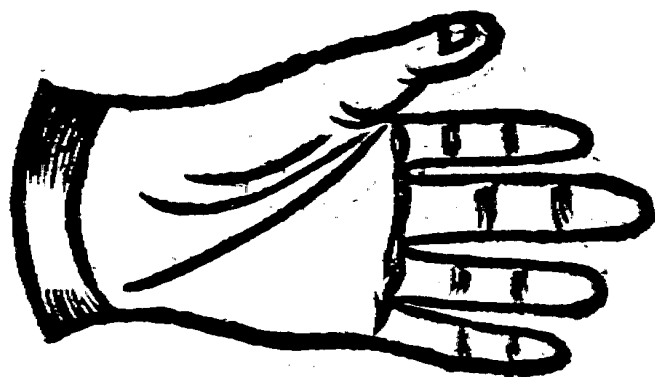
When

of Ptolomeus:



When that certaine small lines doe diuide or touch the Line of life in the vpper end, it doth declare the infirmities and sicknesses of the body; but if on the other part of the middle naturall line there be incisions (in this manner,) lying as it were directly from the nether part of the line, and rising vppwards, it betokeneth euill, as paine in the head, which commeth of cephalations from the stomack, or some such other disease; and these thre lines on the end of the line betokeneth euill.

The figure of the Hand hereafter described, with the middle naturall-line, beginneth at the roote of the Line of life, and passing directly through the midst of the hand without incisions, signifieth the good state of the body, and health of



of the byaine ; and when it maketh a sharpe corner with the Line of life, it declareth a quicknesse of memory, and byrightnesse of mind ; but if it be vnequall, not stretching past the pit or caine of the hand, it betokeneth a fearefull, covetous, and a forgetfull person.

It is said also, that God formed no Creature for to inhabite the world wiser then Man, for there is no condition or manner in a Beast but it is comprehended in Man.

- 1 Naturally, a Man is hardy as the Lyon.
- 2 Pure and worthy as the Ope.
- 3 Large and liberall as the Cock.
- 4 Avaritious as the Dogge.
- 5 Hardy and swift as the Hart,

6 De:

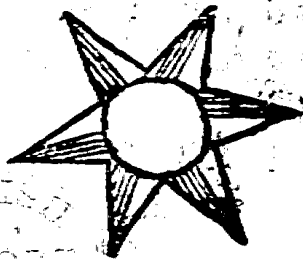
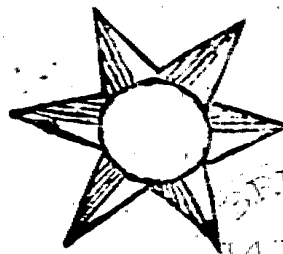
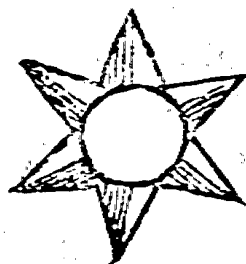
- 6 Debonaire and true as the Turtle Dove.
- 7 Malicious as the Leopard.
- 8 Wily and tame as the Dove.
- 9 Doleurous and guilefull as the Foxe.
- 10 Simple and milde as the Lambe.
- 11 Shrewd as the Ape.
- 12 Light as the Horse.
- 13 Soft and pittifull as the Beare.
- 14 Deere and pretious as the Elephant.
- 15 Good and wholesom as the Unicorn.
- 16 Wilde and sloathfull as the Ass.
- 17 Faire and proud as the Peacock.
- 18 Clatterous as the Wolfe.
- 19 Envious as the Witch.
- 20 Rebellious and vnoberdient as the Nightingale.
- 21 Humble as the Pidgeon.
- 22 Fell and foolish as the Estrich.
- 23 Profitable as the Wismire.
- 24 Dissolute and vacabond as the Goate.
- 25 Spitefull as the Pheasant.
- 26 Soft and meek as the Chicken.
- 27 Mooveable and various as the Fish.
- 28 Lecherous as the Boare.
- 29 Strong and puissant as the Cammell.
- 30 Trayterous as the Aule.
- 31 Abused as the Pouse.
- 32 Reasonable as an Angell.

and

The Compoit

And therefore is Man called the Little world,
or else he is called all Creatures, for he taketh
part of all.

FINIS.



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The Compoit

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FINIS.

